

GOOD
Conscience:
Or
A TREATISE
SHewing THE
Nature, Meanes, Marks, Be-
nefit, and Necessitie thereof.

By IER: D Y K E; Minister of Gods
Word at Epping in Essex.

The second Edition Corrected.

Luke 10.42. One thing is necessary.

August. de verb. dom. serm. 18.

*Universa utiliter habet, qui unum illud quo
universis utatur, non habet.*

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THE RIGH
VVORSHIPFVL

Sr. FRANCIS BARRINGTON,
Knight and Baronet, a Pa-

tron and patterne of Pictie
and Good Conscience.

RIGHT WORSHIPFVL,



hat which the Apo-
stle Paul speakes of
a mans deare of the
office of a Bishop,
may bee truly spo-
ken of euery one who vertes to
gaine men to the loue of a good

Consci-

A 3

GOOD

15/10/1897

15/10/1897

Dedicatore.

bookes, and studies to the study
of this so necessary a point, the
keeping of a good Conscience:
Of making many bookeſ (faith hee)
ther is no end, & much ſtudy is a wea-
rines of the fleſh, Let vs heare the co-
cluſio of the whole matter, Feare God
and keep his Comandeſt, for this
is the whole duty of man. As if his ad-
vise tended to this, to negleſt all
ſtudies in comparison of that ſtudy,
which aymes at the getting and
keeping of a good Conscience. It
would be exceeding happy with
vs if this ſtudy were more in re-
queſt amongſt vs. Wee ſeeme to
live in those dayes fore told by
the Prophet, wherein the earth
ſhould be filled with the knowledge of
the Lord. We are blessed that live
in ſo cleare a Sun-shine of Gods

Eccl. 1212
13.

A 4

truth

The Epistle

Conscience, that he desires a worthy work. Yea it is the work which is, & ought to be made the scope & drift of the worthy worke of the Ministry. And therefore it is, that he, that desires the calling of the Ministry, desires a worthy work because of this worthy worke of bringing men to good Conscience. A worke at which all worke and bookees, should specially ayme : Conscience is a booke, one of those bookees that shall bee opened at the laft day, and to whiche men shall bee put, and by whiche they shall be iudged. Therefore to the directing, informing, and amending of this booke, should all other bookees specially tend. Yea *Solomon* seems to call mea off from all other bookees.

*Vniuersitatis
liber est pro
pria consci-
entia, et ad
hunc libri
discutiendū
et emendi-
dum omnes
alii inveneris
sunt Bern.
de Conf.*

Dedicatore.

tation. It is an excellent sight to see such Christians as were the Romans, *Full of goodness, filled with all Knowledge*. It is pity that ever so louely a payre should bee fundred. Yet if they be parted, it is best being without that which with most safetie may be spared. A good Conscience is sure to doe well, though it want the accomplishment of Learning, and greater measures of Knowledge and Understanding. But take Learning from a good Conscience, and it is but a Ring of gold in a Swines snout, or that which is worse, *A thorne in a Drunkards hand*. Learning is to bee highly apprized; Riches, Honours, and all other earthly blessings are viler to it. But yet though it take place

Rom. 15.14

Prou. 26.9

The Epistle

truth, but yet the griefe is, that through our owne default, our Sun-shine is but like the winter light, all light, little or no heare, and we make no other vse of our light, but onely to see by, not to walke and worke by. In the first re-entrance of the Gospell amongst vs, how devout, holy, zealous, and men renowned for Conscience were our Martyres, and our first Planters, Preachers, and professors of Religion. They had not generally the knowledge and learning, the world now hath, nor the world now the Conscience they then had. There be now better Schollars, there were then better Men: they were as excellent for Devotion, as our Times are for Disputation.

*Antique
sapientia
nihil aliud
quæ faciem-
da est vita.
de præceptis
et tunc lon-
ge meliores
erant viri.
Postquam
debet produ-
cere bene-
dictum Sem
plex enim
illa et afer-
ra virtus.
obscuram ei-
solentē sci-
entiarē ipsi
est, docemus
q; diffini: a-
re non vi-
vire Sene:
epit. 9.6.*

Dedicatore.

haue bin before me in this work
of laboring men to a good Con-
science : I haue adventured also
to lend my weak strength to the
same worke. If one or two wit-
nesses preuale not, yet who
knowes what an whole *clowd*
may doe ? Though *Elijah* and
Elisha be the *Horsmen and Cha-
riots of Israel*, yet the Footmen
doe their seruice in the Battell,
and *Apollos* may without offence
water, where *Paul* hath planted.
Now these my poore endea-
vours such as they are, I am bold
to publish vnder your Worship-
full name; and to put them forth
vnder your Patronage, entrea-
ting you to countenance that in
a Treatise which you haue so
long countenanced in the prac-
tice.

The Epistle

place of all other things, yet must it give good Conscience the wall and vpper-hand, as that which is farre before it in worth, vse, and necessity. As *Selomon* of wisdom, so may it be said of good Con-

science, *Shee is more precious then Rubies, and all the things thou canst desire are not to be compared to her.*

Gold and Rubies cannot so enrich a man as good Conscience doth, and yet alas the blindness of men, how willing are they in this case, with *a wiffull powerie?* Not Rubies, but handfuls of Barley, morsels of Bread, and Crusts are preferred before the invaluable treasure of a good Conscience.

After the many worthy endevours therefore of so many as haue

Dedicatore.

your louero the Truth, Religion
and a good Conscience. *Augu-*
sine repenred him that hee attri-
buted more to *Mallius Thedorus*,
to whom he wrot a booke, then
he shold haue done, though o-
therwise he were a Learned and
Christian man. A man may ea-
sily ouershoote himselfe in the
commendation of a good man,
especially, if a great man. It shall
suffise therefore to haue said so
little, and that to this ende, that
hereby the World may knowe
the reason of my choice of your
Patronage of this Treatise. It
would haue beene an incongru-
ity to haue had the name of a
person of an euill Conscience,
prefixed before a booke of good
Conscience. I desired a Patron
suitable

Difflitit
autem illuc
quod Mallio
Theodoro,
ad quem li-
brum ipsam
scripti, quia-
vis docto et
Christiano
viro ples-
stribus queas
deberem.

Aug. Reff.
lib. I. cap. 2.

The Epistle

title. None to fit to bee a Patron
of a Treatise of good conscience,
as he that hath beeene a religiuous
borh professor, and proteCTOR of
the Practise thepeof. To haue a
Naile fasshed in a sure place, the Ant-
tiquie of a long standing Name,
and Family, to bee hewen out of
the Quarry of the best Stocks of
Parentage, to haue faire Lines, &
a faire lor in outward possesiōs,
to bee blessed with a fruitefull
Vine, and Oliue plants, fairely
growne & planted round about
a man; all these are to bee helde
high honours, and great famours
from the God of heaven. And
with all these hath the Lord ho-
norred your selfe. But yet your
greatest honour that hath given
lustre to all the rest, hath beeene
your

The Contents of this T R E A T I S E.

The Text containes three Maine heads.

1. *Maine head. Pauls Profestation of a good Conscience, where five things considered.*

{ 1. What Conscience is

2. *What a good Conscience is. It is good With a two-fold goodness.*

1. *With the goodness of Integrity, & this Integrity is threefold.*

1. When being rightly principled by the Word, it sincerely judges and determines of good & evill.

2. When it doth excuse for good and accuse for evill.

3. When it urges to good, and restraines from evill.

2. *With the goodness of Tranquilitie, & Peace. Here three sorts of Conscience discovered not to be good. viz.*

1. The

The Epistle.

sutable to my subiect. I presume
the very subiect shall make the
Treatise welcome to you; Be you
pleased to affoord your acceptace
as I will affoord you my poore
prayers, that the Lord who hath
already set vpon your head the
*crownē of the elders, Childrens Chil-
dren, and one crowne of glory here*
on earth, *Age found in the wāyes of*
righteousnes, would also in his due
time give you that incorruptible
*crownē of righteousnesse, and eter-
nall glory in the heavens, which*
that righteous Judge shall give
to you, and to all those that in
the waies of a good Conscience
waite for the blessed appearance
of the Lord Jesus.

Prou. 17.6.

Pro. 16.31.

Your Worships in all
Christian obseruance:

I E R : D R E .

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4. The marks, and notes of a good Conscience; and they be seauen.

1. To make Conscience of all sinnes, and duties.

2. To make Conscience of small sinnes, and duties.

3. To affect a Ministry that speakes to the Conscience.

4. To doe dutie, and avoide sinne for Conscience sake.

5. Holy Boldnesse.

6. To suffer for Conscience.

7. Confidence, and Perseverance in Good.

8. The Motives to a good Conscience, and they are five.

1. The incomparable Comfort and Benefit of it in all such Times and Cases, as all other Comforts fayle a man, and wherein a man stands woff in neede of Comfort. These Cases or Times are five.

1. The B

The Contents.

1. The Ignorant
2. The Secure
3. The Seared

3. The measures of getting and keeping a good Conscience.

1. To get and keep the Conscience good peaceably, or with the goodness of peace, three things required.

1. Fair in Christ's blood.
2. Repentance from dead works
3. The Conscientious exercise of Prayer.

2. To get and keep the Conscience Good, with the goodness of Integrity, and to have it uprightly good, five things required, viz.

1. Walking before God.
2. Framing ones Conscience by the Rule of the Word.
3. Frequent examinations of the Conscience.
4. Hearing to the words of Conscience.
5. In cases of questionable nature, to take the safest and the safest side.

4. The

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1. I. Fear.	2. Perplexity.	3. Torment.
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 2. The impetuous Injustice of the enemies of good Conscience,
 3. Who commonly be the bitterest Enemies of good Conscience.
 4. That Vfarers are Smarters.
 5. What is a fad forerunner of a Nations Rhine.
3. Maine Head. Pauls Answer and Contefation. Wherout is observed.,
 - B 2
 - I. That

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 - 3. *The Time of Sickness, or other crosses.*
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 - 5. *The Time, and day of Judgement.*
2. *That a good Conscience is*
- 1. *Contentment, and satisfaction.*
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 - 3. *Societie.*
2. *Better then*
- 1. *The Continuance of a feast for*
 - 2. *Independencie.*
 - 3. *Universallitie.*
3. *Without a good Conscience, all our best duties are naught.*
4. *It is the Ship and Arke of Faith.*
5. *The*



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GOOD CONSCIENCE.

ACTS 23.

1. *And Paul earnestly beholding the Council, said; Men and brethren I have lived in all good Conscience until this day.*

2. *And the high Priest Ananias commandeth them that stood by, to smite him on the mouth.*

3. *Then said Paul unto him, God shall smite thee boxes whited wall.*

C H A P. I.

The Introduction to the Discourse following.

verses Here is no complaint so general as this, that the world is Naught. His experience is short and slender, which will not suffice the truth of this Complaint.

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and the vsuall equitie of Gods
Administration in his executions
of Justice.*

Good
Chicago
10-12-39
John W. Gandy
John W. Gandy
John W. Gandy

Hear, & Conscience is the fountaine,
every action of a mans life is an *Issue*, a
little rivulet, & a water passage thence.
Are these waters then that *issue* thence
Night? The way to heale them is to
cast the salt into the spring. Mend the
Conscience and all is mended. *Good*
Consciences would make *Goodmen*, and
Good men would make *Good Times*. Lo
here a Project for the reformation of
evil Times.

Were this Project set on foot, and a
good Conscience set vp, how shoud we
see profanations of Gods holy Name,
& Day, Injustice, Bribery, Oppression,
Deceit, Adulteries, and Whoredomes,
and all other Iniquites; how shoud we
see all these, as our Saviour saw Saran,
falling down like lightning from heaven?
How shoud we see them come tum-
bling downe like so many *Daggers* be-
fore Gods Arke, yea stumpled downe
and broken at the stumps of The onely
Arke that will dash, and ding downe
these *Daggers* as a good Conscience.
And if we *would* witnesseth the mas-
ter

*Non erit
fructus bo-
ni nisi ap-
boris bone
Mutu Cor-
et mutabi-
tur opas.*
Aug. de Ver.
Doms. Serm.

12.

Good Conscience.

plaint. And what, thinke we, may the Cause be of the generall wickednes of our Times? Surely nothing makes *Il Times*, but Ill men, and nothing makes *Il Mess*, but *Il Conscienc*. Ill Conscience is the source, & the fountaine from whence come all Iniquities, which make Times heere so ill. How well should he deserve that could amend Il times? There is a course if it wold be taken that would doe the deed, and so cease the common Complaint. *Eli. shes course must be taken in the healing of the waters of Iericho.* They say of their waters as wee of our Times; *The water is nappy, and the ground barren.* 2. King. 2. 19. What course now takes *Elijah* for the healing of the waters? *He went out unto the spring of the waters, and cast the salt in there, ver. 2. I. So the waters were healed, ver. 2. 7.* The spring, and fountaine of all actions good or evill is the *C*onscience, and all actions and courses of men age their *Consciencies*. Out of the heart are *The offices of life*, Pro. 4. 2 3. The Heart

*Hominum
sunt ista no
Temporum.
Senecc. p. 98*

Good Conscience.

5

makes him and all hee hath *good*. So great and so good a *Good*, why is it so much neglected?

Try we therefore, & let vs assay if by any means, Gods good blessing giving assistance, we may be able to stirre vp men, and to workethem to regard so great & so excellent a good. It may be at least some few may be perswaded, & may set vpon this worke of getting a good Conscience. If but some few, if but one be wrought vpon, the labour is not in vaine. If none, yet our worke is with our God, to whom *we are a sweet favour in Christ, in them that are saved, and in them that perish,* 2 Cor. 2. 15.

This portion of Scripture then which I haue chosen for the ground of the following Discourse consists of three parts.

1. *Pauls sober and ingenious Profession, and Prefection,* vers. 1.

2. *Ananias his insolent, and Imperious Injunction,* vers. 2.

3. *Pauls zealous Answer, and Contestation,* vers. 3.

I. The

*a bonis &
malis haben-
ti possunt.
Et cum bona
sine bona
tamen fac-
re non pos-
sunt Aug.
de verb. Dō
Sermon. 5.*

Good Conscience.

Ecce quid
 praedeprele
 nabitur ar-
 eas cum sit
 In animis Con-
 sciencia!
 Bona vis
 habere, &
 bona non
 vis effici
 quid est,
 quod vis ha-
 bere malum?
 Nihil omnes
 no, non ex-
 oreos, non fi-
 lium, non
 ancillam, vel
 Lam, manica
 possumus no
 caligem, et
 tamen vis
 habere ma-
 la vitram.
 Rogore.
 Preponit
 tam tamen
 caliga rite
 (sic Consci-
 entia.)
 Aug. *ibid.*
 vbi supra.
 Ipsi ergo de
 serie bona
 sunt scilicet
 omnia bona

ter what is there equally desirable with
 a good Conscience? What is that men
 would haue, but they desire to haue it
 Good? And yet amongst al other things
 they desire to have *Good*, what little
 care to haue the Conscience such? Wife
 children, servants, houses, lands, Ayre,
 food, rayment, who would not haue
 these *Good*? And yet that, without
 which none of all these are good, nor
 will yeeld vs any true good, that alone
 is neglected, and whilest men would
 haue all other things *Good*, yet their
 Consciences, & theselues are *Naught*.
 Now alas what good, will all other
 goods doevs whilest this one, and this
 mayne *Good* thing is wanting! How ex-
 cellent is this *Good* above al other good
 things! A *Good* wife, *Good* children, *Good*
 land, &c. these may a man haue, and yet
 he himselfe not *Good*, these finde men
 sometimes *Good*, but make none so;
 these goods may a man haue and yet
 himselfe bee *Naught*. Not so with a
 good Conscience, which no evill man
 can haue, which whosoever hath, it
 makes

1. From his *Conversation*, *conversatio*; I haue lived, or converted. A good conversation is a good evidence of a good Conscience indeed, there can bee no good Conscience, where there is not a Conversing in good. It is not some moods & fits in some good actions, & duries, frō whence Conscience gaines the reputation of Goodnes, but a good conversation, godly & religious in the general tenour therof, proues the conscience worthy such an honor, as to be holden Good. He may be said to *haue a* good conscience that can be said to *line* in a good Conscience. Many a man is frequently in the Ciric, and yet cannot be said to live there. There a man liues where he hath his Converse and Resistance. A mans life is not to be measured by some few actions, in which at sometime he may be found, but by his generall course and conversation. God will judge every man not according to his *steps*, but according to his *ways*. If were ouer· rigid censoriousnes to condemn a righteous man, & to question whether

Good Conscience.

I. The first is *Pauls Protestatio* in these words; *Men and brethren, I have lived in all good Conscience until this day.* With this Protestation of a good Conscience *Paul* begins his Plea. And how ever to distinguish our selues from Papists, we bear the name of *Protestants*, yet wee shall never be found, and god Protestants indeede, till we can take vp *Pauls protestation*, that our care, endeauour, & course is to live in *All good Conscience*. A Protestant with a loose & a naughty Conscience, hath no great cause to glory in his desertion of the Romish Religion. As good a *blind Papist*, as a *halting Protestant*. The *blind* and the *halt* were equally abominable vnto the Lord.

Paul was here brought forth to answer for himselfe before the chiefe Priests and the Council: And his Preface, as I said, to his entred Apology, if he had not bin iniuriously interruped, is a *protection* of the Goodnes of his Conscience. And this his good Conscience, or the goodnesse of his Conscience he sets foorth,

I. From

Good Conscience.

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good, & yet their consciences are far short of goodnes, because they are not good *before God*, the Judge of conscience. Whildest conscience is made only of the Capitals of the second Table, or of the externals & ceremonials of the first, which duty is not done out of obedience to God & his Commandments; but a mans selfe either in his gaine, or in his prayse is sought, & base ends are the first movers to good duties, heret the conscience what ever applause it hath from, or before men for it goodnesse, yet of God shall not be so esteemed. For that is not a good conscience which is one outwardly, but which is one inwardly, whose prayse is not of men but of God. And that hath its prayse of God which is before God.

4. From his *continuall, & confiancie, vntill this day*. To begin a good life, and course, and to live in all good conscience, & that before God, are excellent things; but yet one thing is wanting to make vp this goodnessie compliance.

C

Good Conscience.

whether his conscience were good, because some steps of his haue bin besides the way. We know for the general his way is good wherein hee walkes, and therefore according to his good way we iudge his Conscience good. Contrarily whē we see a mans way for the generall to bee evill, though some tim he may tread a right step or two, an chance to chop into the faire roade for a rod or two, for this to judge a man Conscience good, were a bottomless and boundleſſ Charitie. Every mans Conscience is as his life is.

2. From the *Generality* of this care, & obediēce. *In all good Conscience*. It must be *All good*, or it is *no good* Conscience at all. There bee that liue in *some* good Conscience, yea, *Herod* seemes to haue *much* good Conscience, he did many things gladly, but yet *Paul* goes further, and liues not in *some*, nor in *much*, but in *All* good Conscience.

3. From the *Sincerity* and, *Integriti
of it before God*. Before men how many haue their Consciences exceeding good,

Good Conscience.

II

1. What *Conscience* is.
2. What a *good Conscience* is.
3. How a good conscience *may bee gotten and kept*. The meanes of it.
4. How a good conscience *may bee knowne*. The markes of it.

5. The *mores* to get and keepe a good conscience.

1. *What Conscience is*: It may be thus described. Conscience is a power and faculty of the soule taking knowledge, and bearing witness of all a mans thoughts, words & actions, & accordingly excusing or accusing, absolving or condemning, comforting or tormenting the same. I know there be other definitions given by others more succinct, and near, but I rather chuse this, though it may bee not altogether so formall to the rules of Art. The rules of Yow and profit many times may make bold to dispence with rules of Art. So I may be profitable, I care the less: to bee artificiall. It may suffice that this description is answerable to that Auditory for whose sake it was first intended. A plaine familiar descrip-

C 2

please. To bee so for a day, or some dayes will not serue, but when a man can say at his last day, I haue liued in al good conscience *until this day*, that man may bee safely iudged to haue a good conscience indeed. Thus in these foure particulars doth the goodness of *Panks* conscience appeare. It is not my purpose to confine my selfe & to keepe me within these bounds alone, but to take a larger latitudo, within the commenname, and all other materiall points whichthis *protection* doth afford.

C H A P. II.

Conscience described:

The maine subiect of this protestation, and the ayme of this following discourse being concerning a *good conscience*, for the more orderly handling thereof, consider these specialls.

I. What

Good Conscience.

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place in all the parts of the soule, & according to the severall parts thereof hath severall Offices, or Actes.

Taking knowledge: Eccl. 7. 22. Thine owne heart knowes. Conscience is placed in the soule as Gods spy, & mans superior and ouerseer, an inseperable companion that is with a man at all times, and in all places; so that there is not a thought, word, or worke that it knowes not, and takes not notice of. So that that which David speakes of God himselfe, Psal. 139. 3. 4. *Thou compassest my heart, & my lying downe, and art acquainted with all my mayes, for there is not a word in my tongue but thou knowest it altogether. Whither shall I goe from thy spirit! If I ascend up to heaven,* &c. The same may bee also said of conscience, Gods deputy; it is acquainted with all our waies, not a motion in the minde, not a syllable in the mouth, to which it is not priuy: yea it is thus inseperably present with vs not only to see, but also to set downe, to register, & to put downe vpon Record all our thoughts

C 3

description agrees well enough with such a people. For the better conceiving of it let it be taken in pieces, and every parcell viewed severally.

It is a faculty, or power of the soule. It is therefore called the Heart, 1. John. 3.20. *If our heart condemne vs. Eccles. 7.22.* *The
owne heart knowes that thou thy selfe like-
wize hast cursed others,* that is thine own conscience knowes. It is also called the spirit of man, 1. Cor. 2.11. *For what man
knowes the things of a man, save the spirit
of man which is in him.* And Rom. 8.16. *The Spirit it selfe beares witnesse with our
spirit,* that is, with our conscience. Not that conscience is a spirit distinct from the substance of the soule, as origen mi-
stooke, but because it is a faculty of the soule, therefore the name that is oft gi-
uen to the soule, is giuen to it. If it bee asked in what part of the soule this fa-
culty is placed, wee must know that Conscience is not confined to any one part of the soule: It is not in the un-
derstanding alone, nor in the memory,
will, or affections alone, but it hath place

Good Conscience.

15

Rom. 2.15. their conscience also bearing witness. Rom. 9.1. My conscience also bearing me witness. 2. Cor. 1.12. Their testimony of our conscience. And this the end of the former office of the conscience. For therefore is it exact & punctually in setting downe the particulars of a mans whole life, that it may bee a faithfull witness either for him, or against him. For a faithful witness cannot lie. Pro. 14.5. This office it is ready to doe at all times of tryall, affliction, and most of all at the last day, the day of judgement; when it shall be more solemnly called in to giue in evidence, Rom. 2.15. 16. Their conscience bearing witness, &c. In the day when God shall judge secrets of men. At that day it shall especially witness either for or against a man; if our life and actions have been good, it will then doe like the true witness, Pro. 14.25. A true witness delivereth souls.

If wicked & vngodly, it wil deal with it as Iob complaines God did with him Iob. 10.17. Thou renewest thy witness against me. It will testify according to every

*Peccata
mea celare
non possum
Innotia quo-
cunq; va do
conscientiam
mecum est
secum por-
trans quod
iis eis possum
sive bonum
sive malum;
fernat vi-
no, refutetur
defuncto de
positum
quod ser-
nandum de-
cepit Ber.
medit de
vot. c. 13.*

C 4

Good Conscience.

Nam quo-
 cung; me
 vero vixia
 mea me se
 quan*sur*, p-
 blic*q*; vado
 mea mem*n*
 conscientia
 decri*s*, se
 prae*fens* ad-
 suffit &
 quicquid
 fac*s* cri-
 bit. Iac*co*
 quang*ua*
 humana
 sub*terfugia*
 iudic*ia*, su-
 dic*ia*, pro-
 p*ri*a*c*on*sc*e.
 fuge*n*on
 vale*q*.
 Et si homi-
 nib*us* celo
 qu*ad*eg*s*,
 mibi tame*n*
 (qui n*ous*
 mali*us* gnod
 pe*si*) celare
 ne*que*o*Re*.
 de Inter.
 Dom*e*. 31.

thoughts, words, and works. Conscience is Gods Notary, and there is nothing passes vs in our whole life good or ill, which conscience notes not down with an indeleble chara*ter*, which nothing can raze out but Christs blood. Conscience doth in this kinde as Job wishes in another, Job 19.23.24. *Oh that my words were now written, Oh that they were printed in a booke, That they were grauen with an iron pen, and laid in the rocke for ever.* Conscience prints and writes so surely, so indelebly, yea it writes mens sins as *Iudah* his sin was, with a pen of Iron, with the point of a dia-
 mond, and they are grauen upon the Ta-
 ble of their hearts, Jerem*iah*. 17.1. Consci-
 ence doth in our pilgrimage as trauel-
 lers in their journey, it keeps a Diary,
 or a journall of euerything that passes in our whole course, it keeps a booke in which it hath a mans whole life pend. In regard of this office conscience is placed in the memory, & is the Register and Recorder of the soule. *And bearing witness.* This wee finde

Rom. 2.15.

witneses, & my conscience together with him knows, & witneses. Secodly, a knowledge ioyned together with another knowledge; for there is a doublet of the vnderstanding. First, that whereby wee thinke or know a thing. Secondly, there is a reflecting act of the soule whereby wee thinke what we thinke, and know what we know, and this is the action of the Conscience; and this ioyning of this second knowledge to the first, gives it the name of Conscience. As here in this place, As for our iniquities wee know them, that is, wee know that wee have had euill thoughts, & our knowledge relvs, and witnesst to vs that we have done so. This agrees with *Bernards definition*, that *Conscientia est cordis scien-
tia*; Conscience is the knowledge of the heart, namely passiuely. It is the knowing of what the heart knowes: which others in better tearmes have expressed thus, Conscience is the recording of the soule upon it selfe. Sutable to that of the Apostle. 1.Cor.4.4. I know

Good Conscience.

very mans deeds. And this testimony of conscience is without all exception, for in the mouth of two or three witnessesse every word shall stand, and conscience(as our common saying is) is a thousand witnessses: for it is an ey-witnessse, bringing testimony from the authentic Records & Registers of the Court of Conscience. Concerning this testifying office of conscience that place is worth the noting, *Isa.59.12. For our transgressions are multiplied before thee, and our sinnes testify against vs, for our iniquities we know them.* By which place wee may know the meaning of the word Conscience. Conscience is a *knowled'ge together.* How together? First, a knowledge together with another person, namely with God, when God and a mans heart know a thing, there is Conscience, knowledge together. *Rom.9.1. My Conscience (συμμετογένες) Co-witnessing, witnessing toge ther. How together? God knowes it & wit-*

doe it. Certainly if it iudge and determine actions to be euill and vnlawfull, then it binds from them. So much that speech implies,^{1 Cor. 10.27.} Eat, asking no question for *Conscience sake*. So that Conscience hath a power to bindeto, and to binde from.

Now then when a man in his particular actions doth follow the Prescriptions, Dictates, Injunctions, Prohibitions, & Determinations of conscience, and hearkens to the incitements thereof, then conscience *excuseth* him, *acquits* and *absolveth* him. But if in his actions he goe against any of these, then conscience *accuseth* him of offence, and *condemneth* him for that offence. The *accusation* of conscience hath respect vnto a mans *punishment*, *Accusation* is an act of Conscience passing sentence vpon a mans action, as when conscience telts him. This was ill done, this action was sinfull. *Condemnation* is an act of conscience, passing sentence not only vpon a mans action, but vpon a mans

Good Conscience.

knew nothing but myself. As if hee had said, I know not any thing that I know against my selfe, my Conscience doth not witness against me. And this second office of Conscience in bearing witness is also in the memory.

And accordingly accusing or excusing, abfoliwing or condemning. These acts of Conscience we finde. Rom. 2.15. Their thoughts accusing or excusing one another. Rom. 14.22. Happy is he that condemneth not himselfe in that which he allowes. The ground of these Acts is this, conscience, before actions are to be done, determines of their lawfulness, and unlawfulness; judges of them whether they be good or euill. And if it judge them good, it inuires, stirres vp, urgcs, & bindes to the doing of them. Rom. 13.15. Yee must be subject for Conscience sake, that is, because conscience determines it to be good, & urgcs, and binds thereunto. Hence that phrase in common speech, my conscience urgeth me to it, or he was urg'd in conscience to do it, and I am bound in conscience to doc

fear, griefe, despaire, and violent perturbations, in all which is that **Worme**. Mar. 9. 44. And these actions of the Conscience are in the will, and in the affections. And thus according to the diuers parts of the soule, the acts and office of Conscience are diuers. In the memory it hath the office of a Notary, Register, and witnessse. In the vnderstanding it hath the office of a Judge, and an Accuser, of a *Felix* and a *Tertullus*. In the affections either of a Comforter, or a Tormenter.

The summe of all may be thus knit vp. Conscience containes three things :

1. Knowledge practicall.
2. Applicatio of that knowledge to our particular estates, and actions.
3. Those affections which arise thereupon.

Now the speciall worke of Conscience consists in the second, in the applying our knowledge to our estates and actions. Now in this application it lookes on things past, or present, simply as things, and so it witnessses of them

*Sic sic in do-
mo propria
et a pro-
pria fami-
lia habeo
accusatores
sefes, iudi-
ces, et tor-
mentores. Accu-
sat me con-
scien. refis
et memo-
ria, voluntas
carcer, ni-
mor terror,
ablestamē-
tum formē-
sum. Ber.
med. de vot.*

c.13.

Good Conscience.

mans person, as when it telſ him, Thou deseruest Gods wrath for this ſin. Conſcience in accuſing ſhewes what is the *quality*; in condenming what is the *deſert* of a mans action. And these affiſons of Conſcience are in the mind, and vnderſtanding part of the ſoule. The act of Conſcience in the memory determiſes *deſatō*, and telſ vs what wee haue done, or not done: The act of Conſcience in the vnderſtanding determiſes *de iure*, and telſ vs whether we haue done well or ill, and ſo accordingly either excuſes or accuſes, acquits or condemns.

Conſorting or tormenting the ſame]
thefe be the laſt acts of conſcience following the former. If Conſcience determining, prescribing, and inciting to good, be hearkened vnto, then it excuſes, acqiuſes, and thereupon follows comfort, ioy, hope, & *Cor. 11.2.* This is our *reuying*, the reuifimony of our conſcience. Contrarily if the dictates of conſcience be not regarded, it accuſes and cōdemnes, & then torments with feare,

The *Minor* that is *Synedesis*, the proper worke of conscience applying that knowledge, and generall rule for a mans particular estate, or action. Here Conscience witnesseth concerning the fact, judges of the quality of it, and accordingly accuses or excuses.

The Conclusion is the sentence of Conscience absolving or condemning, and accordingly cheering or stinging, comforting or tormenting a man.

Synesis est promptuarium principiorum seu regulorum prae-dicarum: eius officia est regulas legis divine proferre, & conscientiam ministriare ut illarum operatione posse censem agere de propriis actionibus.

Alfred.
Theol. Cap:
cap. 2.

C H A P: III.
A good Conscience what it is: false ones discovered.

VVHat Conscience is wee have scene; The second thing considerable, is what a good Conscience is. The Conscience that is good, must bee good with a double goodness.

{
1. With the goodness of *Integrity*.
2. With the goodness of *Tranquillity*.
Upright-

Good Conscience.

*Super nos
erit posse-
st ad cuius-
diendum si
deliquissent
quis accusa-
rent, quis in-
dicarent,
qui punis-
ret: confi-
quippe eff-
accusatrix,
memoria
refrigeratio
ludex, &
mor carni-
fex, Ber.
hom de vil-
li. smig.*

them to be done, or not done, *Eccles. 7.*
22. Or else it lookest at the good or e-
 vil of things past, present, & to come.
 If things past, or present, seeme good
 it excuses ; if euill it accuses, and bites,
Rom. 2.15. If things to bee done seeme
 good, it excites, vrges, and bindes to
 the doing thereof. If euill, it vrges, and
 bindes there from. Now according
 to these severall acts there follow in vs
 divers affections, ioy, hope, fear, grief,
 and the like. The whole procede of
 the worke of Conscience falls within
 the frame of a practicall Syllogisme, as
 for example.

*Conscientia
Syntesis
est, que
vnde no-
luptatib.
vel furore
spfaq; in-
perdum ra-
tionalis de-
cepit sani-
litudine
nos peccare
sentibus.
Hieronymus
in Ecc.*

*Everyone that sinnes in betraying in-
nocent blood is worthy of Gods wrath.
But I (faith Iudas) have sinned in be-
traying innocent blood, therefore I
am worthy of Gods wrath.*

Here the *Maior* is knowledge practi-
 call, the rule and law by which Con-
 science keeps her Court. This is Sym-
 teresis.

The

Good Conscience.

25

the Consciencies of Ignorant persons, who wanting the knowledge of Gods word, and having their consciences blinded through ignorance, are not able to judge of good and euill, nor to discerne & determine which is which. So that knowledge is necessarily required to the goodnessse of Conscience. *Rom. 15.14. Te alio are full of goodnessse, filled with all knowledge.* The conscience cannot be good where the soule is naughr, and *that the soule bee without knowledge, it is not good. Prov. 19.2.*

2. Wherit doth excuse for that which is good, and accuse for that which is euill, being sanctified by the spirit of grace; for the accusation of conscience though it follow vpon sin, yet it is not sinfull, and euill in it selfe, but onely painefull and troublesome, and so opposed to the goodnessse of peace, not to the goodnessse of vprightnes, according to that trire distinction of *Bernard* of a good conscience, and not quiet, and a quiet conscience and not good. It is the propertie of a Conscience vpright ly

D

Good Conscience.

Vprightnesse, and Peace: these two are required to the constitution of a good Conscience.

First, it is good with the goodness of *Integrity*, when it is an vpright conscience. This is that which *Paul* calls *A pure Conscience*, ^{2 Tim.} 1.3. which phrase a man would almost thinke in his conscience that the holy Ghost vsed on set purpose, to stop the mouth of the ini-
quity of the larter times, that should seeke to disgrace all good Conscience, with the sarcasme of puritic. Now the Conscience is good with this good-
nesse of Integrity, and puritie three
wayes.

1. When it being informed & right-
ly principled by the word of God, the
only rule and binder of Conscience, it
doth truly & sincerely Judge, and de-
termine euill to be euill, and good to
be good. As contrarily, the conscience
is sinfully euill, when it doth not deter-
mine that to be euill which is euill, nor
that to be good which is good, but calls
euill good, and good euill. Such as are
the

or bee ready to yeeld to any thing that is sinfull, how will it muster vp legions of Argumenters, how will it wrestle and struggle with a man? It will say as *Abner to Joab.* 2 Sam. 22, 26. *Knowest thou not that it will be bitterness in the latter end?* or as *Abigail to David.* 1 Sam. 25. 31. *If shall be no griefe, nor offence of heart unto thee another time, not to haue done this euill. If a man be negligent, or careless and drowsie in good duties, it comes to him with that voyce, Ephes. 5. 14. *Awake thou that sleepest; or with that Isa. 30. 21. This is the way walke in it.**

When it doth thus, it is vprightly good. Contrarily, it is sinfully euill when it doth not incite vs to that which is good, nor hinder vs from doing euill. This is a dead, and a seared conscience. 1 Tim. 4. 2. *Hating their consciencess scared with an hot iron.*

2. It is good with the goodnessse of *Traquillity.* And that is when the conscience is at Peace, and doth not accuse vs; because it hath not wherewith to accuse vs, either because not guilty of such

Good Conscience.

ly good, to accuse vpon any sinne committed. As contrarily, the conscience is sinfully euill, when it doth not excuse for good, nor accuse for euill. The superstitious person, omitting his foppries, shoulde be excused by his conscience, whereas he rather receiuers blame from his conscience, therefore his conscience is sinfully euill. The secure persons conscience is naught, because he having committed sinne, his Conscience is silent, & lets him alone, and brings in no accusation against **him**, therefore it is sinfully euill. It is *a witness* that hath *seen*, and *knowe* euill, and doth *not witness it*, therefore it *shall bear its iniustice*. Levit.5:1.

2. Whentir doth incite and urge vs to doe good, and doth stay and hinder from euill. It is vprightly good when it spurs to good, & bridles from euill. Heb.13:18. *For we are assured that we have a good Conscience.* viz. A Conscience that is neither silent to perswade to that whiche is good, or disswade from that whiche is euill. If a man goe about,

or

science may bee vnquiet and troubled. Thus then wee see what a good conscience is, that which is vprightly honest, and quietly peaceable. This being so, it serues to discouer the dangerous error of diuers sortes of people, that are in a dreame of having good consciences, and yet having nothing lesse. There be three sortes of consciences, which because they are in some sort quiet, and stynge not, their owners would haue ro goe for good ones, and yet are starkie naught, and they are, *The Ignorant; The Secure,* and *the Seared Conscience.*

I, *The Ignorant* conscience. Men iudge of their ignorant consciences, as they doe of their blind, dumbe, and ignorant Ministers. Such neither do nor can Preach, can neither tel men of their sinnes, nor of their duties. Aske such a blind guides people, what rheir conseruer is of him, and what a kinde of man their Minister is, and yee shall haue him magnified for a passing honest harmlesse man, and a man wondrous quiet

such or such a particular fact. ^{Cor. 4.14} *I know nothing by myself; or else because it is assured of pardon, in the blood of Christ, by which we come to have no more Conscience of sins.* Heb. 10.2 That is, no more Conscience to accuse or condemne for sinne, it being done away in the bloud of Christ. And this is the *purged Conscience*, Heb. 9.14. which brings Hope, Joy, Comfort, and Confidence with it. ^{2 Cor. 1.12.} *This is our rejoicing, the testimony of our Conscience.* Then is the Conscience good when it is peaceable. As contrarily, then is it evill, painefull evill, when it is turbulent, and troublesome in the accusations thereof, and binds ouerto judgement, and so leaves vs in shame, feare, perplexity, and grieve. ^{1 Ioh. 3.20.} *If our heart condemne vs.* This is a wounded, a troubled conscience. This is oft the evill Conscience of evill men: ^{1 J.4. 57.21.} *There is no peace to the wicked,* saith my God. Yet may a man haue this conscience uprightly good, which is painefull evill, for a good mans Conscience.

sciences thinke these men they haue? But alas what *evil* consciences haue they. A good conscience must be *very right* as well as *peaceable*. And an vp right conscience is enlightened with the knowledge of the Word, and by that light judges what is good, and what is euill, and when it finds mens actions nor to be good, & warrantable deale plainly, and let them heare of it. A good conscience hath good eyes, and is able to discerne betweene good and euill. Now these mens consciences are quiet, & haue their mouthes shut, but whence is it? Because their eyes are shut, and they are dumb, because they are blind. Right Idoll cōsciencies. they want mouthes to speake, because they want eyes to see. So that it may be said of such consciences as the Prophet speakes of those Watchmen. Isa.
56.10. *His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark.* Their blindness bred dumbnes, and their ignorance silence. Thus is it with ignorant Consciencies. What is

quiet amongst his neighbours. They may doe what they will for him, he is none of those troublesome fellowes that will be reproving their faulrs, or complaining of their disorders in the Pulpit; oh, such a one is a quiet good man indeed. Thus iudge many of their Consciences. If their consciences bee quiet, and lie not grating vpon them, and telling them that their courses are sinfull and daranable, and that their persons are in a dangerous condition, but rather by their silence, ignorance, and vaine pretences doe iustifie them, and rellethem all will be well enough. Oh then what excellent good conciences haue these men. They makeno conscience of Familie duties, once in the yeere to come to the Sacrament serues the turne; they are common fwearers in their ordinary communion; make no conscience of sanctifying Sabbaths, &c. and their conciences les them alone in all these, doe not give them one syllable of ill language, oh what gentle, and good natured conscienc-

for hauing beeene so querter. So ignorant
and tongue-tyed consciences goe for
good ones, but the time will come that
men will curse this peace of their con-
science, for bringing them so quietly
to hell. The Massie goes for an excellēt
good seruice, because *Massie non morde*,
honest toothles devotion, it never fa-
stens fang in the hearers flesh. So ma-
ny haue Massie-like consciences, rooth-
leſſe, and tongueleſſe consciences, but
yet the time will come, that as Massie-
mongers shall curse their toothleſſe
Massie, so ignorant persons that now
glory in their peace, shall curse their
toothleſſe conscience, yea they shall
gnash their teeth, because conscience
had no teeth, & shal gnaw their tonges
for anguish of heart, because their con-
sciences wanted tonges to tell them
of the danger of their wicked wayes,
that haue brought them to so milera-
ble a condition.

2. The *secure* conscience. As the
blind conscience was like the dumbe
Minister, so the secure conscience is
like

Good Conscience.

is the reason they barke not , but are dumbe, and are thus quiet ? Merely because they are blind and ignorant.

But yet as good as men account these consciences now, the time will come that it shall fare with the as it did with *Adam & Eve* after they had eaten the forbidden fruit, *Then their eyes were opened*. So the time shall come when these Consciencies shall haue their eyes opened, & then also shall their mouths be oyened, yea wide, & lowd opened, and these now quiet consciencies shall both barke and bite toe. Do not therefore flatter thy selfe in thine Ignorāce, as if thy condition, & conscience were good, because quiet. Neuer account ~~the~~ true Peace which is nor ioyned with vprightnes. Integrity, & ignorāce can no more stand together, then light and darkenesse. Integrity of conscience may he without Peace, Peace can never be without Integrity. Dumbe Ministers goe in the world for good Ministers, because quiet ones, but the day will come that men shall curse them for

or twise at a stragers entrance, yet is soone snibd, the least word of the master of the house makes him whist, and quiet. So secure Consciencies upon the greene wound begin to smart, and upon the fresh commission of sinne begin to murter, & to haue some grudgings, but their master answers them as the friend in his bed did his neighbour, desirring to borrow three loaves. *Lnc. 11.*

17. *Trouble me not, for I am in bed.* I pray thee be quiet, let vs haue no wrangling and brawling, it shall be so no more, I will cry God mercy, I will hereafter finde a time for repentence,&c. and so Conscience being secure, is easily put of with a few good words, & so closing her eyes, and mouth againe gives her master liberty to take his rest. And thus the secure conscience because it is so easily hush'd, & stille, is counred a good conscience, as Nurses count them good children which though they are ready to cry at every turne, yet are easily quieted with some toy. But this conscience is as farre from a good

Good Conscience.

like the flattering Minister, that (*Jer. 13.*) heales the hurt of his people with *sweete words, & cryes, peace, peace, where there is no peace.* This conscience wants not an eye, but only a good tongue in the head. It sees its master to doe euill, and knowes it to bee euill, but either cares not to speake, or else is easily put off from speaking, sometime it cares not to speake, being sleepy, heany, and drowsie, like those Prophets. (*Isa. 21.10.*) *They are all dumbe dogs, they cannot bark.* What wast the reason? *Sleeping, lying downe, louing to slumber.* A sleepy, and heavy-eyed Curre, though hee see one come into his Masters yard, or house, that should not, yet barkes not, as loath by his barking to disquier himselfe. A sleepy secure Conscience sees many a sin to enter the soule that should not, and yet lies still, and sayes nothing, is loath to breake its sleepc. And yet such Consciencies men count good.

Sometimes it may bee it offers to speake, as a sleepy dog may open once, or

becomes an honest upright conscience to doe. *Peace it hath none.* There is a great difference betwene a peace, and a truce. In peace there is a totall deposition, both of Armes and Enmitie, all hostile affections are put of: In a truce, there is but a suspension and a cessation of Armes for a season, so as during the same there is still prouision of more Forces, and a preparation of greater strength. A truce is but a breathing time to stirr for fiercer impressions. The truce being ended, the assaults are rather fiercer then they were before. The secure consciences are quiet, not because there is peace, for *there is no peace to the wicked, saith my God.* Isa. 57. 21. But because there is some truce, the world smiles vpon them, & they have outward hearts ease, and this brings them asleepe, but if any affliction, crosses, or sickness come, then they see how fare they are from peace. Conscience is sometime at truce with secure sinners, but during this truce, conscience is preparing Armes, and Ammunition

*Quonodo
tranquilla?
cum mundi
buins pro-
sperris al-
ludit, &
illudit, cum
laudatur
peccator in
desideris
anime sue.
Bersard, de
Conf.*

Good Conscience.

good Conscience, as Security is from Integrity. Sin indeede sleepes, but yet it sleepes but dog-sleepes, yea though it sleepe soundly, yet it cannot sleepe long. *Gen.4.7. Simeon lies at the doore.* Sin lies a sleepe in the conscience as a Mastife lyes at the doore. A place where a dog cannot sleepe long. The doore is the common passage into, & out of the house, every one is passing to and fro that way, and keepe such a clattering with the opening, and shutting of the doore, that there can be no sound, or at least no long sleepe. No better is the sleepe of secure consciences, which at length like mad ban-dogs, and fell Mastifes, will fly in the face of the sinner, ready to plucke out the very throat and heart of him.

The secure Conscience can bee no good conscience, because it hath neyther *uprightnes*, nor *peace*, both which were before required to the temper of a good one. *Uprightness* hath it none, for it is not faithfull in its office, it doth not witness, it doth not accuse, as it be-

with hot yrons. Now these parts vpon their searing haue a kinde of crusty brawnynesse, which is vtterly insensible, which though it be cut, or pricked, it neither bleeds, nor feeleth. Thus is it with many mens Consciencies, comit they whatsoeuer sinnes they will, yet their hearts are so hardened through long custome in sin, that they seele no gripings, pinches, or bitings at all, but are growne rothat dead, and dedolent disposition. *Ephe. 4.19. who being past feeling, &c.* It is with such mens Consciencies, as with labouring mens hands, which through much labour haue a brawny hardnes growing vpon them, which is without any feeling. One may thrust pins into it, pare it with a knife, and yet without any trouble or grieve at all. Such callous Consciencies haue many that though they bee wounded, and gashed with never such soule sins, yet their consciences shrinke not, feelc nor a whit. Their Consciencies are like Gally-slaves backes, so be brawned ouer with often lasshing, that an ordinary

munition against them, is leuying of
fresh Forces against them, and assoone
as the truce is ended, be it sooner or be-
it later, haue at them with more vio-
lence, fury, and fiercenesse then euer
before. And the truce once ended, it
will easily appearre ; what a wide
breadth of difference, there is be-
twene a secure & a good conscience.

3. A Seared conscience. That which
*Paul speakes of, 1 Tim. 4. 2. A cauterized
Conscience.* That is, as *Bezza* translates
and expounds it. A conscience cut off
as it were with a Chirurgions Instru-
ment. An arme, or a leg cut off from
the body, stab it, gash it, chop it into
gobbers, doe what you will with it, it
is insensible, it feeleth it not. Or else as
our translation hath it, *Having their
conscience seared with an hot iron.* A
comparison borrowed from Chirur-
gerie. When a limb is cut off, Chirur-
gy from whence, the other is taken
with an hot iron, and sometimes they
doe cures by fearing the affected parts
with

have beaten me and I felt it not. Their scared Consciences haue no more feeling then our sorted Drunkards haue in their drunkennesse, who though they haue many a knocke, and sore bruise, yet feele it not. To this fearefull condition, and sensesse and scared stupiditie of Conscience many grow, & when they haue thus crusted and brawned the same, then they haue their Consciences at a good passe, because they heare them not brawling within them. Alas how farre are such from goodnes of Conscience. In some sense, those haue worse Consciences then the Diuell himselfe, who belieues and trembles, whose Conscience yet is not so feared, but it trembles at the thoughts of his deserved damnation.

And howsoever these feared consciences are quiet, yet there will come a day that this feared crustinesse shall be scaled off, and those consciences which were not sensible of sinne, shall be most sensible of pain: though they were past feeling in the committing of sinne, yet they

ry lash will not make them so much as once shooke in their shoulders. You haue many that can sware, not only your more ciuill oathes, of faith and troth, but those ruffianly, and bloody oathes, of blood and wounds, and it never wounds their hearts a whit. You haue many that can commit foule sins with lesse touch then others can heare of them. You shall haue black-Smithes that are vised to the frequent and daily handling of horyron, hold an hot fire-coale in their hands, and langyngh whilst another would roare out. There bee those that can be drunk day after day, that consecrate whole Sabbaths to *Yerney* and *Bacchus*, can giue them selves vp to foule villanies, and yet not one twinch at the heart, nor a snib, nor a crosse word from their Consciences. Estrich-like they can concoct yron, & put it off as easily as another weake stomacke can doe gelly. They haue broughth their hearts to that passe the drunkards body is in; *Pro 21:35. They haue stricken mee and I was nor fiske, they haue*

of a man that hath an ill Conscience we vseto say, he is a man of no Conscience. Not that he hath no Conscience, the Divils themselves haue a Conscience, and happy it were for them they had none, but when a man hath not a good one, we esteeme of him as having none at all. There is no greater good we can seeke after then a good conscience. Let vs enquire then how we may get, and keep this so great a good.

A good Conscience then consisting in *Peace* and *Integrity*, these two being gotten and kept, we shall get and keep a good Conscience.

First then to make the Conscience peaceably good, these things are required.

I. *Faith* in Christ, and his blood. The Conscience cannot be at peace till it be purged from its guilt. An impure Conscience cannot but be an unquiet Conscience, and every guilty Conscience is impure. Guilt is the same to the conscience that the winds are to the seas, *1/a.* 27.20.21. *The wicked are like the trou- bled*

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they shall be all feeling in suffering punishment for sinne. God will pare off that brawniness from their consciences, and will pare them so to the quick, that they shall teele and most sensibly feele that which here they would not feele. Tremble therefore at the hauning of such a conscience, in which there is neither vprightnesse, nor peace ; neither integrity, nor tranquillitie, but a senslessie & fearfull stupiditie. Thus we haue scene what a good conscience is.

CHAP. IV.

Peace of Conscience how gotten.

IT followes now to knowe how a man may get and keepe a good one, which is the third point which was propounded to bee handled. A point wel worth our enquiring after. A good Conscience is the most precious thing that a Christia can haue : a thing of that esteeme that where it is wanting, we account a man without a conscience. So

which we finde i Pet. I. 2. *The sprinkling of the blood of Jesus Christ, and Heb. 13. 24. The blood of sprinkling which speakes better things then that of Abel.*

So then the Conscience sprinkled with Christ's blood ceases to be evill; becomes good and peaceable. The same Christ that calmed the rage of the Sea by stilling the winds, *Mark. 4. 39. He arose & rebuked the wind, & said unto the sea, Peace & be still, and the wind ceased, and there was a great calme.* The same Christ it is that stills the rage of the conscience, by taking and purging away the guilt thereof, with the sprinkling on of his blood. His blood *speaks, Heb. 12. 24.* And speaks not onely to God, but speaks to the conscience. The voyce which it speaks, is *Peace and be still,* the same voyce which to his Disciples after his resurrection, *Peace be with you,* & then follows a great calme, and peace makes the conscience good.

But here the conscience will inquire how it may come to get this blood sprinkled vpon it, to make it thus peaceably

E 3 ably

*bleſſed ſea when it can no reſt, whose waters
caſt up mire and dirt, There is no peace to
the wicked.* Now that which makes the
Sea ſo troubleome and ragingly reſt-
leſſe, is the violence of the bluſtering
winds that trouble and roſſe it to and
fro. The winds are not ſo troubleſome
to the ſea, as guilt is to the Conſcience.
Therefore as the way to calm the Sea,
is to calm the windes; ſo the way to
quiet and calm the Conſcience, is to
purge and take away the guilt. Guilt is
in the Conſcience as *Jonas* in the Ship,
out with him and Sea and Ship are both
quieter. But how then ſhall the guilt be
purged out of the Conſcience! That
we find *Heb.9.14. How much more ſhall
the blood of Christ purge our conſciences from
dead works?* We cannot have a good
conscience till we be freed from an euill
one. The way to be freed from an euill
conscience, is to haue *our hearts
ſprinkled from all evill conſcience, Heb.10.
22.* But what is that wherewith the Co-
ſcience muſt be ſprinkled to be made
good with peace & quietnes? The ſame
which

conscience. A defiled conscience can be no good conscience, and what defiles the conscience? See Tit. 1.15. *Vno them that are defiled and vnbelieving, nothing is pure, but even their mode and conscience is defiled.* They that be defiled have their consciences defiled, but how come they and their consciences so? *To them that are defiled and vnbelieving.* Therefore an vnbelieving conscience is a defiled conscience, & a defiled conscience is no good conscience, because it can haue no peace so long as it is clogged with defiling guilt. But contrarily faith purifying not onely from corruption, but from guilt, by the application of Christ's blood makes the conscience pure, and peaceable both.

There can be no peace of conscience but where there is the *righteousesse* of the person. There is no peace to the wicked, Isa. 57.21. as if he should say, an evil unrighteous person cannot haue a good conscience, where the person is evill, there the conscience cannot bee good. Now faith in Christ's blood makes

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ably good, and what is it that applies this calming blood of Christ. I answer therefore, That it is the grace of faith, therefore it was sayd before, that faith in Christ's blood makes peace in the conscience. Faith is the hand of the soule, and as the hyssop sprinckle, by which Christ's blood is sprinkled vpon our consciences, *Heb. 10. 12. Let vs draw neare with a true heart in full assurance of faith, having our hearts sprinkled from an evil Conscience. And being infifted by faith we have peace towards God.* *Rom. 5. 1.* Hence that coniunction of faith and a good conscience, *I. Tim. 1. 5. of a good conscience, & of faith vnsainted, & v. 19. Holding faith and a good conscience.* For faith it is that makes a good conscience, by making a quiet conscience. Faith is not only a purifying grace, *Act. 15. 9.* but it is also a pacifying grace. *Rom. 5. 1.* It not onely purges our corruption, by applying the efficacy of Christ's blood, but specially purges out guilt by applying the merit of his blood. So that no faith, no peace; & no peace, no good con-

conscience of sin, thy conscience shall beat quiet, no more accusing thee, nor threatening thee condemnation for thy sinne.

2. *Repentance from dead works.* Though Christ's blood be that which purges the conscience from dead works, and so workes peace; yet that peace is not wrought in our apprehension, neither do we get the feeling of this faith without some further thing. Therefore to our faith must be ioyned our repentance, though not in the making of our peace, yet for the feeling of it. Many are ready to catch at Christ's blood, & if that will make a good conscience, they are then safe enough. But as thou must have Christ's blood, so Christ will have thine heart also bleed by repentance, ere he will vouchsafe the senscience of peace. A conscience therefore that would be a conscience in having peace, must not onely be a *belyeving*, but a *repenting* conscience. *Mat. 3.2. Repent ye, for the kingdom of heaven is at hand,* the kingdom of heaven shall be yours if you

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makes a mans person good, and so the conscience becomes good. It makes the person **righteous**, and the person being **righteous**, the conscience is at **peace**, for **the worke of righteousness is peace, and the effect of righteousness, quietnes, and assurance for ever.** Isa. 32. 17. with which that of the Apostle sweetly suites, Rev. 7.2. **First, King of righreousnes, and after that King of peace.** Our persons must first find Christ a King of **righreousnes** by iustifying them from their guilt, before our consciences can finde him King of **Salem**, pacifying them from their vnguietnes. Our persons once **iustified** by Christis blood frō their guilt, and **vnrighreousnes**, our consciences are **pacified** and freed from their vnguietnesse.

Wouldst thou then haue a good conscience? Get the peace of Conscience. Wouldst thou haue peace in thy conscience? Get faith in thy soule; Beleeue in the Lord Iesus, and get thy soule sprinkled with his blood, and then, Heb. 10.2. Thou shalt haue no more con-

as pacifie it, hath neither faith, nor a good conscience. It is idle to hope for peace by faith whilst thou livest impenitently in a sinfull course. Thou canst have no peace of conscience so long as thou hast peace with thy sinnes. Peace with conscience will be had by warre with sin, in the daily practise of repentence. It is but a dreame to thinke of a good Conscience in peace, whilst a man makes no conscience of sin. They that haue a good conscience by Christis blood, may be indeed sayd to haue no Conscience of sinne, as *Heb. 1c.*². But yet there is a great difference between *having* no Conscience, and *making* no Conscience of sinne. To *haue* no Conscience of sinne, is to haue a peaceable good conscience, not accusing for sin, being sprinkled with Christis blood. To *make* no Conscience of sin, is for a man impenitently to liue, & lye in any sin. Now let any judge whether these two can stand together, that a man may liue as he list, and *make no Conscience* of any sinne, and yet haue such peace by faith

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You will repent, ye shall haue it imme-
diately vpon your repentance. But
wherein stands this kingdome offered
to repentant consciences? *The kingdom
of God standeth in peace, and they in the holy
Ghost. Rom. 14. 17. Repent, and ye shall re-
ceive the gift of the holy Ghost. Act. 3. 38.*
And what may that gift be. *The fruits
of the spirit are love, joy, peace, Gal. 5. 22.*
Which though it be to be understood
of peace between man & man, yet also
that peace which is between God and
man is the fruit of the Spirit, & *the love
of God sheweth abroad into our hearts by the
holy Ghost. Rom. 5.5.* is the gift of the ho-
ly Ghost, which he giues to all that by
repentance seek to get a good consci-
ence. *Blessed are they that mourn,* that is,
which repent, *for they shall be comforted,*
Mat. 5. 5. they shall haue the peace of a
good Conscience, which is the grea-
test and sweetest comfort in the world.
Many doe trust all to their supposed
faith, as a short cut and a compendious
way to a good conscience, but he whose
faith doth not as well purifie the heart

ked. Peace and wickednes liue not together vnder one roose. Wouldest thou then haue a peaceable heare? Get an humbled, a mourning, and a repentant heart for sin. The lesse peace with sin, the more peace with God and our own Consciencies.

3. The constant and conſcionable exercise of prayer. An excellent means to helpe vs to the ſense of that peace which makes the Conſcience good. He that hath a good Conſcience wil make Conſcience of prayer. And prayer will helpe to make a good Conſcience better. *Philip. 4.7. In every thing by prayer & supplication with thankgiving, e: your requests be made knowne vnto God,* and marke what ſhall be the fruite thereof, *And the peace of God that passes al underſtanding, ſhall keep your hearts and minds through Iesuſ Chrift. See Job 33.26. Hee ſhall pray vnto God, and he will be fauourable vnto him. & he ſhall ſee his face with ioy.* It is many times with mens Conſciencies, as it was with *Saul*, he was vexed and diſquieted with an euill ſpirit, but

Daniali

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faith as that he *hath no Conscience* of sin. It is an vnconscionable thing in this sens to lay all vpon Christ, an vnconscionable request to haue him take away our guiltines, and yet wee would swallow in our fithunes still. How shall faith remooe the sting, when repentence remoues not the sinne.

Men seeking peace by faith in Christ's blood, and yet liuing and lying in their sinnes without reperiance, God will give them *Iehuas awnser to Iehoram*, 2 King. 9. 22. *What peace so long as the whoredomes of thy mother lezebel, & her whitcheris are so many?* So what peace of Conscience so long as thine oaths, Sabbath-breaches, whordomes, drunkennes, &c. do remaine, & remayne unrepented of, and vnreformed? It is true of all sinne, which is spoken of Romish Idolatry, Apoc. 14. 11. *They haue no rest day nor night,* that is, no peace of Conscience to any of that religion, so of all that liue in any sinne, they haue no true rest day or night, that is, as *Isaias* interprets it, There is no peace to the wicked.

duty: of wicked ones the *Psalms* speaks,
They call not upon God, Psal. 14. as much
as *Isaiah* sayes, There is no peace to the
wicked , they are viterly voyd of
good Conscience .

CHAP. V.

Integritie of Conscience how procured.

And thns wee haue seene how the Conscience may bee good for peace. It followes to consider how it may become uprightly good, with the goodness of Integrity. The goodness of Integrity is gotten and kept by doing fise things.

1. Walke and liue as *Paul* in this text,
Before God, Set thy selfe ever in all thy wayes, as in the sight and presence of God, who is the Judge & Lord of conscience. Of *Moses* it is sayd, that he saw him *that was invisible.* *Hcb. 11.27.* Therefore it is that men walke with such loose and evill Consciences, because they thinke they walke invisibly. And they thinke

David's Harpe gave him eale. *Praier* is
a *David's Harpe*, the musicke whereof
sweetly calmes, & compoſes a diſtem-
pered and diſquieted Conſcience, and
puts it into frame againe. As in other
diſquiets of the heart, after prayer *Da-*
vid bids his ſoule *returne vnto her reſt*,
Psal. 116. 47. So may we in these diſ-
quiets of Conſcience doe no leſſe.

The way to get a good peaceable
conſcience, is to haue acquaintance
with God, and when we haue acquain-
tance with him, then ſhall wee haue
peace. *Iob 22. 21. Acquaint thy ſelfe now*
with him, and be at peace. Now acquain-
tance is gotten with God by prayer.
Zech. 13. 9. They ſhall call on my Name,
and I will heare them, I will ſay, it is my
people; and they ſhall ſay, the Lord is my
God. Loe how in prayer acquaintance
is bred betweene God and his people,
and acquaintance breedes lone, and
peace; and peace a good conſcience.
Judge then what pitious Conſciences
they muſt needs haue, that make ſo lit-
tle Conſcience of ſeeking God in this
duty:

tice of. This well thought vpon, and layd ro heart, would make men make much conscience of their wayes. The contrary to this is *rash walking*, Lev. 26. when a man walks so loosely, & heedlessly as if there were no eye vpon him to view him in his actions.

2. Frame thy whole Course by the rule, and shape it by the direction of the word of God. Gods word is the Rule of Conscience, Gal. 6. 16. As many as walke according to this Rule. Men must then walke by Rule, & the Word must be this Rule. Psal. 30. 23. *To him that orders his Conuerstation*; all Christians must be regulars, and must liue orderly. But what is that Rule by which their Conuerstation must be ordered? That same, Ps. 19. 133. *Order my steps in thy Word.* He that orders his course by that Rule, which is the rule of conscience, shall be sure to keepe and get a good cōscience. He that wil make good work will worke by his rule, wheras he that works by guesse must needs make but ill worke. *Whatsoeuer is not offaith is sin.*

*Dirige gref
sus secundis
verbū tuū.*

*Quid est,
dirige secū
dum verbū
ruum? Ut
recti sint*

*gressus mei,
quia rectū
est verbum
ruum Ego,
inquit, sed
foras sum
sub pondere
iniquitatis,
sed verbum
ruum est
regule re-
ritatis, me
ergo diffor-
tam a me
corrige rā-
guandare.
exclaim, hoc
est, ad ver-
bum ruum.
dix de ver.
apejer. 12.*

Rom.

F

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thinke that God sees not them, because they see not God. An upright Conscience is a good conscience, and this is the way to get an upright one. Gen. 17.

I. *Walke before me, and be upright.* To haue God alwaies in our eye, wil make vs walke with upright hearts. So *Psal. 119. 168 I haue kept thy precepts, and thy testimonies,* that is in effect, I haue kept a good conscience, but how came hee to doe it: *for all my ways are before thee.* Conscience as we saw before, is a knowledge together, that is, together with God. Now then this is an excellent meane to get and keepe a good conscience, to bee carefull to do nothing, but that which we would bee content God shold know as wel as our selues. Think with thy selfe before every evill action. Am I content that God shold know of this? But how then may a man bring himselfe to this? Set thy selfe always in Gods presence, & see the invisible God, and see thy selfe visible in his eye, and know that thou doest nothing which he takes not notice

Serious Rules of their *Dominick, Frat-*
cis, &c. but amongst our selues many
have a Rule they doe live by, but that
rule is not the Word, but some false
Rules of their owne devising. Such as
are these; Great mens practise, or some
learned mans opinion, the custome of
times and places wherein they live, the
examples of the multitude, or some
secret blind and self-conceaved prin-
ciples, which they keep to themselves,
and by which they live. All which be-
ing crooked Rules, must needs make
crooked Consciences, whereas if men
would live by *Danials rule.* *Psal.* 119.10.
Thy word is a lamp unto my feet, and a
light unto my path, and in every action
would have an eye, & a respect unto the
Commandement, as he had, *Psal.* 119.6.
then should they *make straight paths for*
their feet. *Heb.* 12.13. and keep upright
consciences. In euery spirituall action
therefore have an eye to the Word,
question it whether it be iustifiable &
warrantable by the Word or no, and
meddle no farther then that wil autho-
rize

*Intercus as
maloꝝ no-
trorū eff,
quod re vi-
miss ad ex-
empli, nec
ratioꝝ cō-
ponimur,
ed confue-
rundine ab-
ducimur.*

*Quod si pau-
ci facerent
nollemus s.
parari, cū
plures face-
re caperit,
quasi bone
fuis sit,
quia fre-
quentias,
legimus;*

*et recti a-
pud nos locū
tenet error,
vbi pub-
licus fatua
eff. Serue.*

ep. 1.24.

Rom. 14. 23. That is, whatsoeuer a man doth, and hath not warrant for it out of, and from the rule of the Word, makes a mans conscience in that particular to be evill. And therefore v. 5. *Let a man be fully persuaded in his own mind.* How happy should men bee in getting and keeping good consciences, if they would lay their lives and actions to the Rule. The want of this is it that makes men, men of so ill- Consciences. Some live by no Rule; some by false Rules, & hence come mens Consciences to bee so Anomalous. Some live by no Rule but doe whatsoeuer seemes good in their owne eyes, goe as their lusts lead them, and follow his beck that rules in the Ayre. This is also to *walke rashly.* Levit. 16. He that doth things without rule goes rashly to worke. Hee that walkes irregularly, walkes rashly, & no marvell if men haue crooked wayes, & crooked consciences, when they will nor live by Rule. Sometime againe live by false rules, and that not onely Popish fictitious Regulars that live by superstitious

plaines of his people, *Every one turned to his course, as the horse rasheth into the battle.* Jer. 8. 6. Here were men far from a good Conscience, but what was the reason of it? He gives it in the former words, *No man repeated him of his wickednes, saying, what haue I done?* There was no examination of their Consciences and Courses, what they were, nor how they were, and from hence comes this mischiefe. This was Davids course. Psa. 119. 59. *I considered my waies, and turned my feet vnto thy testimonies.* When a mans feet are in the wayes of Gods testimonies, then he walkes with an upright Conscience, and mark how David came to doe so, *I considered my waies, he vised to examine his Conscience,*

The first step to get a good conscience, is for a man to know that his Conscience before reformatio is evill. How shall that be known without a search? When a search hath discouered what it is that maks the conscience, & course evill, then will Conscience be ready to labour

*Integritas tua cures ex-
plorator vi-
ta tua in
quotidiana
discussione
examina.
Attende di-
ligenter, quia
tum profi-
cias, vel
quatum de-
ficias, qua-
lis sis in
moribus,
quaes sit in
effectibus,
qua similes
sunt Deo vel
quam dif-
fimili, qua
prope vel
quam loqe,
ut c. Redde
ergo te rabi,
Et si non
(emper vel
ape, et sal-
re interdu.
Ber. Medit
Deput. c. 5.*

size, and bearre the **c** out. If this course were taken, such a good course would make and keepe a good Conscience. And why shouldest not men be willing to take this course? why will we not make that Word our Rule, which must bee made our Judge? *The word which I speake shall judge you in the last day.* Ioh. 12.48. The Word shall judge our consciences, therefore let it rule, and order them. And if it have the ruling of our consciences, it will make them good consciences, and when they are good, they neede not feare what Judge they undergoe. In summe, if we would haue good consciences, we must make more conscience then is commonly made of reading, and searching the Scriptures. The ignorance & neglect of this duty is it which bances so many consciences in the world.

3. Keep a daily and a frequent Audit with thy conscience, often examination of the conscience conduces much to the goodness of it. The Prophet complains,

icit would have made him haue liued at a more wary, and thrif^r rate, and haue kept himselfe with such a compasse as might haue kept vp his estate, whereas now the not examining his booke^s, puts him into a conceit of wealth, and this conceit beggers and vndoes him. It fares no better with too many in their Consciencies. *Laodicea* thought well of her selfe, *how sayest I am rich*. If she had examined her Conscience, shée shoulde haue seene that which Christ saw, that she was poore, blind, naked, and miserable; and the sight of this would haue made her to haue sought after that counsell which Christ there gives her. *Reuel. 3.* Men would haue far better Consciencies if they knew in what ill case their Consciencies stand, and examination would helpe them to the knowledg of this. If men would but ouer-looke the book of their Conscience, and see how many omissions of good, how many sinfull commissions stand registered there, it would both make them marvailous follie.

labor amast to the reformation of that
which is amisse, and will not cease to
vrgē and p̄y a man till it be done. Fre-
quent examination as it helps to the
making of schollers, so to the making
of Consciences good. Hence mēnly-
ing in so grosse negligēs of good dā-
ties, in so many great evills, because
men and their Consciences never reck-
on. Men take not themselves aside to
to their closers and chambers, & ther
set not vp a priuy sessions to make in-
quiry into their owne hearts & waies,
and therefore are their wayes & Con-
sciences so much out of order. Many
a man thinkes his estate in the world to
be very good, and thinkes hee growes
rich and wealthy, when his estate in-
deed is weake, and growes every day
worse then other. Now what is it that
causes so great a mistake? Nothing but
this, that he never looks ouer his books
nor casts ouer his reckonings. If he had
done this, he shold haue seen that his
estate was not answerable to his con-
ceir, and the knowledge of his miscon-
cēit

Good Conscience.

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Davids counsell is good. Ps. 4.4. Examine your hearts upon your beds, 'and his resolution is also good, ver. 8. of the same Psalm, *I will lay me down and sleep in peace.* Who would not be glad so to sleepe, & to take his rest so? Would we sleepe vpon Davids pillow, sleepe in peace? then hearken wee to Davids counsell, to examine our selues upon our beds. There is nothing makes a mans bed so soft, nor his sleepe so sweet as a good conscience. It is with Sins as with Cares, both trouble a mans sleep, both are troublesome bed-fellowes, as they therefore sleepe sweetly that leauetheir cares in their shooes, so they sleep with most peace that let not finne eyedown to sleepe with them, who are so faire from lying downe in their sinnes, that by their good will will not let the sun gae downe vpon their sin, but by examination ferret out the same. This being done it may be sayd as Pro. 3.24. *thou shalt lie downe, and thy sleep shall be sweete.* Nay further, examine thy conscience vpon thy bed, and thou shalt

sum si male
vel negli-
genter lu-
gēat scī.
quentis die
non diffe-
ras confite-
ri. Si aliquid
cogitasti,
dixisti vel
scisti quod
tua Consci-
entia mul-
tim remor-
deas, non
comedes

confitarris,

antequam
Ber form.

vit. honestus.

Suavis
dormit
quis relin-
quunt cu-
ras in cal-
cis.

not.

Solicitous how to get the wiped out,
and wondrous wary how any more
such Items came there. Often reckonings
would blot out, and keep off the
score. Here is then wisedome for such
as desire to keepe good Consciences.
Doe with the workes of thy conuersation
as God did with the works of his
Creation. He not onely surneighed at
the sixt dayes end the whole worke of
the weeke, but at each dayes end made
a particular surveigh thereof. Do thou
so, not onely at the weeks end, at thy
lifes end search thine heart, and exa-
mine thy course, but at euery daies end
ooke backe into the day past, and exa-
mine what thy carriage and behaviour
hath beeene. This being done, a man
shal find his works either good or evill.
If good, how shal his conscience cheer
him with its peace? If evill, then if co-
science haue any life, or breath in it, it
will make a man fall to humiliation, &
to a godly resolution of watching over
his wayes for the future, so shall Con-
science be much holpen for Integrity.

Danida.

*Omni die
cum ratiis
cubitrix
examina-
diligenter
quid cogi-
tafi, &
in die, &
quonodo re-
tile tempos
Gf spatiu-
quod datum
est ad aquas
rendam vi-
tam aeraria,
dispensasti.
Et si bene
transiuffi;
laudia De-*

Since will I speak as *Job* sayes God wrote,
This wriest bitter things against me.
Conscience hath such a stinging was-
pish tongue, that by ho means they dare
endare a sparley with it. It is with ma-
ny and their consciences, as within men
that haue shrewish wifes. Many a man
when he is abroad, hath no ioy at all to
come home, nay, hee is very loath to
come within his owne doores, he fears
hee shall haue such a peale ring him,
that he had rather be on the house top,
as *Salem* speakes, or in some out-
house, and lodge as our Savior at *Beth-*
leem in a cratch, or a Manger, then comic
within the noyse of her clamorous, &
clattering tongue. So many think con-
science hath such a terrible shrewish
tongue, that if they shall but come
within the sound thereof, they shall be
cast into such melancholly dumpes, as
they shall not bee able in hast to cleave
off againe. How saut, and how scru-
ously are they to be purited that ioptre
uent a few hours, and layes supposed
sorrow, and sadness; by which they
might

not onely sleep in peace, but thou shalt awake & arise the next morning with an upright frame of heart, dispos'd to the more caution against sinne the day following. So much *David* seemes to intumate in that forenamed place. *Tremble and sin not.* That is, be afraid to sin, take heed ye sinne no more. But what course may one take to come to that integrity of conscience, as to feare no sin? Take this course, *Examine your hearts upon your beds.*

But alas how rare a practise is this, & therefore are good consciences so rare. Many thinke this an heavy burden, and a sore task, and count the remedy a great deale worse then the disease, there is nothing they tremble at more then a domesticall Audit, & this reckoning with their conscience. They say of conscience, as *Ahab* of *Micahiah*,¹ and care as little to meddle with conscience as *Ahab* with *Micahiah*. *I hate him for he never speaks good to me.* 1. King.²² So they thinkke their conscience will deale with them. They know their conscience

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as not being privie to other mens neefities & failings. Sometimes they may not be suffered to speake, as *Ahab* will not endure *Micah* to speake to him. Sometime if a man speak he may haue rough and angry answers, as the Prophet had from *Amaziah*. 2.Chr. 25. 16
Art thou made of the Kings Counsell? for beare, why shouldest thou be smitten? God hath therefore provided every man, even great men which may not bee spaken to, he hath provided them a bosom Chaplein, that will round them in the care, and will talke roundly to them, one that will be of their counsell in despite of them; one that feares no fists, dreads no smiting, yea, one that feares not to smite the greatest. 2.Sam. 24. 10.
And Davids heart smote him after that he had numbered the people. It may bee many there were about *David* that had not the hearts to smite *David* with a gracie reprove, though he gives leaue to the righteous to doe so. Psal. 141. *Let the righteous smite me,* but yet whilst others, it may be, are fearefull and timorous

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might come to procure both peace & integrity of conscience, will adventure the racke and eternall torture of conscience in Hell. Remember that there is no melancholly to the melancholly of Hell.

C H A P. V I.

Two farther meanes to procure Integrity of Conscience.

IN the fourth place, Deale with thy Conscience as God would haue Abraham doe by Sarah, Gen. 21.12. *In all that Sarah shall say unto thee hearken unto her voice.* So here. If we would get and keepe a good Conscience, in al that it shall say vnto vs being enlightened and directed by the Word, hearken vnto it. Conscience being enlightened hath a voyce, and no man but some time or other shal heare this voice of conscience. Conscience is Gods Monitor to speake to men when others cannot, or dare not speake. Sometimes men cannot speake as

conscience enlightened shall say vnto vs, hearken vnto it. More distinctly Conscience hath a two-fold voyce.

1. A voyce of Direction, telling vs what is good or evill, what is lawfull & unlawfull, Isa. 30.2.1. *And thine ears shall hear a word behinde thee, saying, This is the way, walk ye in it,* That is vnderflood of the voyce of Gods spirit in the secret suggestions therof, & such is the voice also of conscience within vs, dictating to vs, and directing vs what duties are to be done, what courses to be avoyded. How many times doth conscience press vs to repentence and reformation of our wayes, how often doth it call vpon vs to settle to such & such good courses, and so with David, Psa. 16.7. *Our raynes doe teach us in the night season.*

2. A voyce of correction, and accusation, checking and chiding, taking vp and snibbing vs when we do amisse. So Psa. 42.5,11. and Psa. 43.5. *Why art thou cast downe O my soule, and why art thou disquieted within me?* And Psa. 77.

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thorous to doe him that good office, conscience is at no demurre vpon the poynt, that feares not, but smites *D₄*. *wid for his sinne:*

Gods Ministers are oft slighted, and light set by, Preachers cannot be regar ded, but God hath given men a Preacher in their own bosome, & this Preacher wil make many a curtaine Sermon will take men to taske vpon their pil low, and will bee Preaching over our Sermons againe to them. And though many will not be brought to repetiti ons of Sermons in their Families, yet they haue a Repeater in their bosome, that will be at priuate repetitions with them in spite of them, & will tell them, This is not according to that you haue bin taught, you haue bin taught other wise, you haue bin reproved for, and convinced of this sinne in the publike Ministerie, &c. Why dñe you nor hear ken & reforme? Thus then conscience having a voyce, and doing the office of a Preacher vnto vs, if wee w^{ould} haue conscience good, then in all thi^{ngs} that con-

con.

him, *so foolish was I and ignorant, I was as a beast before thee.* This is the smiting of the conscience, 2 Sam. 24. 10. Conscience first points with the finger, and gives direction, if that be neglected, it smites with the fist, and giues correction.

Now then that which I say meat is this; If we would get and keepe a good Conscience, then neglect not, nor despise Conscience when it speaketh. Doth thy Consciencē preesse thee to any workes of pietie, to the care of family, worship, and priuate devotion, to the reading of the Scriptures, sanctification on the Sabbath, &c. In any case be so wise as to hearkento the counsels to the vrgings, and to the Injunctions which come our of the Court of Conscience. Hearken in any case to this Preacher whom thou canst not suspect of partialitie, malice, ill will, as thou dost others, thereby giving way to Santans policies, that hereby stops vp the passages of thine heart, that the Word may not enter. Here can bee no such suspition.

10. whilſt in the foregoing verſes he was complaining, and viſing ſome ſpeeches that might favour of ſome diſſidence, ſee how conſcience doth her office by a correſting voyce: *And I ſaid, This is my infirmitie;* as if he had ſaid, whilſt I was viſing ſuſh diſſident expoſtulatiōes, mine owne conſcience told me, I did not doe well. Conſciēce ſo ſpeakes vnto vs, as the Lord to *Jonah, Jonah. 4.4.9.* *Doest thou wel to be angry?* So ſaies conſcience oft, Docſt thou wel to be thus earthly, thus eager vpō the world, thus negligent, and formall in holy duties? Thus conſcience gives her privie nips, and her ſecret checks. This is that of which *Job ſpeaks, Job 27.6. My heart shall not reproach me ſo long as I live.* Implying that conſcience after ſinne hath a reproaching voice, as when it befooles a man, as foole that thou art to do this, to loſe thy peace with God for a baſe ſinfull pleasure. Thus *David's Conſcience* reproached him. *2 Sam. 24. 10. I have done very foolishly,* yea, *Psal. 37.21. it purs the foole and the beaſt both vpon him*

the world. Men in this case are guilty of a double wickednesse. Either they deale as the Jewes with the Apostles, *Act. 4. 18. and 1. Thef 2. 16.* They either *Stop Consciences mouth,* and labour to silence this Preacher, or else they deale with Conscience as the Jewes did with *Stephen, Act. 7. 57. They stopped their eares:* If they cannot stop Consciences mouth, they will at least stoppe their owne eares.

I. They labour to stoppe Consciences mouth. If conscience beginne to take them aside, and to say to them as *Ehud to Eglon; Judg. 3. 19. I have secret errand unto thee:* they answer, but in another sense, as hec did; *Keape silence.* If conscience offer to be talking to them, they shuffe it off as *Felix did Paul,* they are not at les-
sure, they will finde some other time when their leasure will better serue.
Yea many when their conscience re-
proaches them, they againe reproach
and reprove it, and answere it as
the Danites did *Micah, Judges 11.23.*

G 2

What

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suspitious; Conscience cannot be sus-
pected to be set on by others, though
Ieremy be charged to be set on by *Ba-
ruch*, *ver. 43.3.* Therefore hearken to
the voyce of this Preacher, and this
will helpe thee to a good Conscience.
Againe, doth thy conscience rebuke
thee, doth it chide and checke thee,
doth thy *heart reproach thee for thy
wyses?* Doth it say, doest thou well to
live in such and such sinnes? Doth it
punctually reprove thee for thine evills?
Doe not answere Conscience as *Iona*
answered God, frowardly, *Yet I do
well;* but even close with Conscience,
and do thou accuse thy selfe as fast as it
accuseth, acknowledge thy folly, yecld
promise, and couenant with thy con-
science a present and speedy reforma-
tion. This if it were done, how happy
should men be in getting and keeping
a good Conscience.

But alas, how few regard the voyce
of Conscience, and once hearken to it,
and the very want of this dutie is it
which breeds so much ill conscience in

*Ideo quan-
tum potes,
teipsum co-
argue; in-
quire in re
accusatoris
prima par-
tibus sangu-
re redende
Indicis no-
nisi me de-
precatoris:
aliquando
offende re,
Senec. epist.*

1. *Saul's tricke.* *Saul* is vexed with an evill spirit, What must be the cure? seeke him out a minstrell. Thus many when the cry of Conscience is vp, betake them to their merriments & iollities. They try whether the noyse of the Harps, and Viols, and the roarings of good fellowes will not drowne the voyce and noyse of Conscience. They will try whether the dinne of an Alehouse, or the ratling and clattering of the Dice and Tables, cannot deaf their cares against the clamours of Conscience. Thus do many in the accusations of Conscience, give themselves wholy vp to all manner of pleasures & delights, that so their minds beeing taken vp with them, there might be no leasure to give conscience any the least audience.

2. *Cains tricke.* *Cain* had a marke of God vpon him, *Gen 4.15.* And what might that mark be? *Chrysostom* thinks it was a continual shaking and trembling of his body. If that were his marke, why might not that trembling come

G 3

*Emilia
irxūs etiagē-*
*tez uāvān
imādī se iis
dilev iegorat
aut̄ ho kāip
graphevū dū-
tov c ūcē xai
ηπαλ̄ιιι ιπολ̄
ες.*

*Chrys. 73. I.
ed Cor. hom.
7.*

What aylets there? and are ready to give reproachfull language to their owne Conscience, that it cannot be quiet and let them alone.

2 But yet conscience will not often times bee thus posted and shuiffled off, she wil nor be gagged, or suffer her lips to be sown vp, but wil deale with a man as the woman of Canaan did with our Saviour, *Mark. 15.* She would not be put off with neglect, or crosse answers, but she still presies vpon our Sauiour, & growes so much the more importunate. So ofterimes conscience whē she sees men shufffe growes the more importunate, and will dog and haunt men so much the more. Yea it deales like the blind men *Math. 20. 31.* who when the multitude rebuked them, *they cryed the more.* Now then when Conscience growes thus clamorous, and will not be silenced, then they will stoppe their owne eates, that if it will needs be prating, it shall but tell a tale to a deaf man. To this end men put a double tricke vpon their Consciences.

ence. They deal with their consciences as the *Ephesians* dealt with *Alexander*, *Act. 19.33.34.* And *Alexander* *beckned* *with the hand*, and would haue made his defence unto the people. But when they knew that he was a iew, all with one voyce about the space of two boores cryed out, *Great is Diana of the Ephesians.* If *Alexander* had had never so good lungs, & strong sinlers, hee might haue strayed his voyce till he had crazed the organs of language, and might haue spoken till he had been hoarie againe, before hee could haue been heard to haue spoken one syllable, though he had spoken all the reason in the world. Such a noyse of an outragious bellowing multitude had bin almost enough to haue drownd the voice of a Canon. Thus deale men with their conscience, if shee but prepare to speake and giue but a becke with the hand, presently thrust themselves into a crowd of busynesse that may out-cry, and ouer-cry the bawling noyse thereof. It was an hideous noyse that the shrieking infants of Israel made when

come from the horrour of his guilty conscience, following him with a continual hue and cry for murther, & reproaching him for a bloody murtherer. How euer, no question but his Conscience continually haunted him, and the cry of blood waseuer in his ears. Now then what course takes he? ye shall see Gen.4.17. that hee falleth a building of Cities, betakes himselfe to a multitude of imployments, that the noyse of the sawes, axes, and mallets might be lower than the noyse of his conscience. If Conscience bee out of quiet with them, and will not cease to vrge and pinch them, then haue among their sheep, & oxen, that their bleauing, and bellowing may keepe vnder the voyce of conscience, they do so possesse their heads and their thoughts, and so over-load them with much dealings in the world, that there is no spare time wherin their care can be free to heare the voyce of Conscience. The clutter of their many busynesses make too great a noyse for Conscience to haue audience.

Shrikes of Conscience shall be heard. God will one day strip thee of all thy pleasures and employments, and will turne thee single and loofer to thy Conscience, and it shall haue full liberty to bait thee, and byre thee at pleasure. Oh how much better to bee willing to hearken to the voyce of Conscience here, then to be forced to heare it in hell, when the time of hearkening will be past and gone. Harken to it now, & thou shalt not hear it hereafter. Harken to the admonitions and reprooves of it now, and thus shalt thou get Integrity here, and shalt bee free from hearing the dolefull clamours of it in hell hereafter.

5. To get and keep a good Conscience ever in cases of a doubtfull and questionable nature, be sure to take the surest side. Many things are of a questionable nature, and much may be sayd on either side in such cases, if thou wouldest have a good Conscience take the surest side, that side on which thou mayst bet sure thou shalt not sinne. As for

when they were offered vp aliuie in fire
vnto *Morib.* Now lest their parents
bowels shoulde earne with compassion,
and be affected with the shrikes of their
poore babes, therefore they had their
Drummes and Trumpets strucke vp,
and sounded in the time of sacrifice, to
make such a noyse, that in no case the
lamentable cries of the infants shoulde
be heard. The same tricke doth too man-
ny put vpon their consciences, if they
wil be clamouring they will haue some
Drum or other, whose greater noyse
may deafe their eares from hearing the
cryes of conscience.

But alas what poore Projects are
these? The time will come when men
shal have neither pleasures nor profits,
neither delights nor businesse, to stop
their eares. Though now men bear vp
on these Drumme-heads, and with the
noise of their pleasures & profits, keepe
conscience voyce vnder from beeing
heard. Yet the day will come, when
God will beat out theſe Drum-heads,
and then the cries, & horrid, & hideous
shrikes

by to God, and partly to our selves. In doctrines it is good to hold the *safest* side, wherein there can be no danger, yea, *Bellarmino* himselfe after his long dispute for iustification by merit, comes to this at last, *That by reason of the uncertainty of our owne righteousness and the danger of vaine-glory, it is the most safe way to repose our whole confidence in the mercy and goodness of God alone.* Which way soever *Bellarmino* is gone himselfe, or any of his religion, I thinke common reason will reach a man so much wisedome to goe the *safest* way to heaven, and that the *safest* way is the best way. The Lord that would haue vs make our *calling and election sure*, 2. Pet. 1. 10. would not haue vs put so gret a matter as the saluation of our soules vpon *Bellarmino's* hazard, and confessed uncertainty of our owne righteousness. Now as in case of doctrine, so in case of practice it is great wisedome, and a great meanes of keeping a good Conscience, to do that wherin we may *Tutioris vixere*, and to take to that which *Tutissimum*.

Propter incertitudinem propriæ infirmitatis & periculum inanis glorie tristitia mundum effundit. & dicitur ratione in sollicitudine misericordia & benignitate redonere.
Bellarmino de laus & beatitudine lib. 5. cap. 7.

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for example. There bee diverse games and recreations whose lawfulness are questioned, yet much may be said for them, and possibly they may haue the judgement of diverse reverend & learned men for their lawfulness. Now what shall a man doe in this case? Take the sure side. If I vise them it is possible I may sinne, it may be they are nor sinfull, yet I am not so sure of it that I shall not sin if I vise them, as I am sure I shall not sinne if I doe not vse them. I am sure that nor to vse such sports breakes none of Gods commandements, a man may behold to build vpon that. Hee that liues by this rule, shall keepe his Conscience from many a flawe. Hee that sayles amongst rocks it is possible he may escape splitting, but he is not so sure to keepe his vessell safe and whole, as he that sayles in a cleare sea where no rocks are at all. It is good in matter of life and practice, to doe as *Augustine* speakes in case of doctrine. *We live more safelly, saith he, if wee attribute all wholy to God, and do not commit our selues partly*

*Tutoris
egitur vi.
sumus si to-
rum Deo
dimus, Non
autem nos
illi ex par-
te, & nobis
ex parte
committi-
muss. Aug. de
dono perfec.
cap. 6.*

*good Conscience, and Heb. 13.18. Wee
trust wee haue a good Conscience is all
things. It is a good Conscience when a
mans life, all his life is a life of Consci-
ence, when in all his life, and the whole
tenour thereof he makes Conscience
of all that God commands, and for-
bids, Psalm. 119. 6. Then shall I not bee
ashamed (what breeds shame but euill
conscience?) when I haue refest unto
all thy commandments. When all are
respected there is no shame, because
where all are respected there is good
Conscience, and where good Consci-
ence is, there is no shame. That argu-
ed Davids good Conscience, Psa. 119.
101. *I haue refrayned my feet from eve-
ry evill way.**

Try mens Consciences by this, and it
will discouer a great deale of evill
Conscience in the world. Many a mo-
rall man makes Conscience of doing
his neighbour the least wrong, hee will
not wring or pinch any man, payes e-
very man his owne, deales fairly and
squarely in his commerce, there is no
man

Tutissimum est, to follow that which is safest, and to take to that side which is the surest, and the freest from danger.

C H A P . V I I .

Two marks of a good Conscience.

Hus wee see how a good Conscience may be had ; it followes wee consider how it may bee knowne, and be discerned to be had. The markes and notes by which a good Conscience may be knowne, are *seven.*

1. Note of good conscience. Conscience in all things.

I. This in the text. In *all* good Conscience. It is a good note of a good conscience, when a man makes conscience of all things, all duties, & all sins. There bee that have naturall Consciencies principled by some generall grounds of nature, and it may bee so farre as these rules carry them may make some Conscience, but their principles comming short, they must needs also come as short of a good Conscience : *I have lived sayes Paul here, in all good*

good

these from good conscience. Others againe seeme to make conscience of their duties before God, but in the meane time no Conscience of duties of Justice in the second Table, make no conscience of oppression, racking rents, covetousnes, over-reaching, &c. thcse are no better consciences then the former, neither are good because they liue not in *all good* Conscience. Thus may a man discover the naughtie Consciencies of most. *Iehu* seemes wondrons zealous for the Lord, and seemes to be a man of a singular good conscience in the demolishing the Temple of *Baal*, and putting to death his Priests. I but if *Iehu* make Conscience of letting *Baals* Temple stand, why doth he not as well make Conscience of letting *Ierobeam's* Calues stand. If *Iehu* had had a good conscience, he would as ill haue brookt *Ierobeam's* Idolatry ; he would have purged the Land of all Idols. Herod seemes to make some Conscience of an oath. *Mark.* 6. 26. For his oathes

man can say blacke is his eye, you shall haue him thanke God that he hath as good a Conscience as the best. These are good things, and such things as men ought to make Conscience of, but yet here is not enough to make a good Conscience. A good Conscience must be *all* good Conscience, or it is no good Conscience. Now indeed these men may haue good Consciences *before men*, but my textels vs that wee must live in *all* good Conscience *before God*. And Paul ioynes them two together, *Act. 24. 13. And herein doe I exer-*
cise my selfe to haue a good Conscience
voyde of offence towards God, & towards
men. Now be it that thele haue good Conscience before men, yet what haue they before God? Alas they are miserably ignorant in the things of God, no Consciences to acquaint themselves with his truth, no conscience of prayer in their families, of reading the Scriptures, no conscience of an oath, and as little of the Sabbath, and the private duties thereof. How farre are these

of a religious Conscience of the Sabbath, or by occasion of a vow, the man made conscience of going before the Sabbath were ended, or the dayes of his vow finisht. A thing indeed to be made conscience of, men ought not to depart from Gods house till holy seruices be finisht, a dutie that even the Prince must make conscience of. *Eze. 46. 10.* Who therefore would not judge this *Edomites* a conscientious *re-selye.* I, but why then makes hee no conscience of lying. *Psa. 25.* Why no conscience of being instrumentall to *Sauls* Iniuictice in that barbarous vila-
ny of slaying, not oncly innocent men, but innocent Priests of the Lord? Such were the consciences of the chiefe Priests. *Mat. 27. 6.* How like honest conscientious men they speake? *It is not lawfull for ~~to~~ put them into the treas-
sory, because it is the price of blood.* Sure it is great conscience ought to be made of bringing the price of blood into the Temple treasurie; Are they not then men of good Conscience, *It is not law-
full*

Good Conscience.

oathes take he would not reject her. It is
joy of him that he is a man of so good
Conscience. I, but in the meane time
why makes he no Conscience of Incest
and Murther? Hee feares and makes
Conscience to breake an vnlawfull
oath, but makes no Conscience to cur
an holy Prophets throate. Who would
not haue thought *Saul* to haue bee[n]
a man of a very good Conscience, see
how like a man of good Conscience he
speakes. 1.Sam. 14.34. *Sinne not against*
the Lord in eating with the blood. Hee
would haue the people make Consci-
ence of eating with the blood, and in-
deed it was a thing to bee made Con-
science of. I but he that makes Con-
science of eating the flesh of Sheepe
and Oxen with the blood, like a bloo-
dy-hearted tyrant, as he was, he makes
no Conscience of sucking, and shed-
ding the blood of fourscore and five
of Gods Priests. Iust the conscience of
his blood-hound *Dogg.* 1.Sam. 21.7.
Dogg was there that day detayned before
the Lord. How iderayned: eyther our
of

Crosse on the Sabbath, but with what Conscience haue they hanged it on the Crosse at all? This was iust like to those that *Socrates* speakes of, who made great conscience of keeping ho- ly-days, yet made no conscience of vncleanesse, that was but an indiffe- rent thing with them. As if Consci- ence were not rather to bee made of keeping our vessels in holines, our bo- dies, then dayes holy? Remarkable in this kinde is that dealing of the *Jewes* with *Paul.* 2 Cor. I I. 24. *Of the Jewes
fiftimes received I ffortie stripes fane one.* If we looke into the Law. Deut. 25. I. 2. 3. it runs thus, *If there be a Controver-
sie, &c. and it shall be if the wicked man
be worthy to bee beaten, the Judge shall
cause him to lie downe, and to bee beaten
before his face according to his fault by a
certaine number, ffortie stripes bee may
give him and not exceed.* Now see the good conscience of these *Jewes*, they might giue forty stripes, but not be- yond that number might they goe. Now they make so much conscience

*full, yet they will not doe that which is not lawfull. It is well, but tell me, is it not lawfull to take the price of blood, and is it lawfull to give a price for blood? Ought there not a conscience to be made of blood, as well as of the price of blood? They make a Conscience of receiving the price of blood into the treasury, they make no Conscience of receiving the guilt of blood into their Consciences. Ifst such consciences as they had. Job. 18.28. *They would not goe into the judgement hall lest they should be defiled, but that they might eat the Passover.* Indeed a man shuld make great conscience of preparation to the Sacrament, and take great heed that he comen or thither defiled; But see their naughtie conscience. They make conscience of being defiled by going into the Iudgement hall, but make no conscience of being defiled with the blood of an Innocent. Such was the conscience of the lewes. Job. 19.31. they make Conscience of the boocy of Christ hanging vpon the Croſſe*

*Qualis hac
innocentia
simulatio?
pecuniam
sanguinis
non mittere
in Arcam,
& ipsam
sanguinem
mittere in
Conscienti-
am Auguft.*

Good Conscience.

23

after *Adonias*. 1 King. 2.28. Whereas ^a good conscience that turnes neither to the right hand nor to the left, would have turned neither after *Adonias* nor *Aholibam*. A good conscience and a good conversation must goe together.

1 Pet. 3.16. *Having a good conscience, that they may be ashamed that falsly accuse your good conversation.* One good action makes not a good conversation, nor a good Conscience, but then a mans conversation may be said to bee good, when in his whole course hee is carefull to doe all good duties, and to avoyd all sins, and such a good conversation is a signe of a good Conscience.

To doe some good things, & not all, is no more a signe of a good conscience, then to doe some things onely which his master requires, and to neglect other some, is no signe of a good servant. A good servants commendation is to doe all his masters busines he employnes him. Wee would hold him but an holy-day servant, and an idle companion, that when his master hath set

Nunc am-
rem in hoc
miser of-
fensa est
quod per-
sem senen-
tia saepe
pro commo-
dorum ne-
storum v-
tilitate de-
ligimus,
partem pro
dei miseric

him

H 4

of exceeding the number of fortie, that they give *Pas*/ but nine and thirtie. Thus they make Conscience of the number, but no conscience of the fact. They make conscience of giuing about fortie, but with what conscience doe they give him any at all. The text not onely prescribes the number of stripes, but the condition of the person, namely, that he be *worthy to be beaten*, and he must be punished *according to his fault*. Now see these men make Conscience of the law for the number, but make noconscience of the law, that will haue only wicked men, and such as are worthy to be beaten, to bee so vised. These be the good consciences of wicked men, they make feeme of making conscience in some one thing, but make no conscience of ten others, it may be of farre greater weight, and necessitie, and herein discover they the naughtines of their consciences. The conscience therefore is not to be iudged good for one, or some good actions. *Leah turned not after Absalom*, but he turned after

Conviction sake I distinguish them. The good Conscience makes not conscience onely of great duties, and sins, but even of the least, knowing that as Gods great power and omnipotence is the same in the making of an Angell and a worme, so Gods authoritie, wisedome and holiness is the same in the least Commandements as in the greatest of them all. It makes conscience specially of Judgement, and the weightie matters of the law, but yet doth not therefore thinke it selfe discharged of all care in smaller things, doth not therevpon challenge a dispensation from obedience in meaner matters, as if it were needlesse scrupulosity, and too much precisenesse to ryte Mint, Anise, and Cummin. A Cummin-seed indeed is but a small thing, a very toy, but yet as small a thing, and as light as it is, yet will it lye hearie vpon a good Conscience, being iniuriously and fraudulently deteyned from the Levites. The *Pharisees* tythed Mint, Anise, and Cummin, but they neglected

*pateris
mice, r
mixtione cū
E^c terre-
fres domi-
ni negat
quam aequo
animo role-
randam pu-
tent si sus-
fiones fias
servi ex
parte audi-
ant, E^c ex
parte con-
temnant.
Si enim pro
arbitrio su^r
servi domi-
nis obtem-
perant, ne
in iis qui-
dem in qui-
bus obtem-
peraverint,
objegun-
tur, E^c.
*Selvian. ac
provid**

^{2.} None of a
good con-
science.
Conscience
of small
Duties.

him his severall workes to doe, he will
doe which him pleases, and leaue the
other vndone. This were not to doe
his masters, but to doe his owne will,
andro serue his own turne rather then
his masters : So for a man to make
choyce of duties, and to picke our
some particulars, wherein hee will
yeeld obedience to God, and to passe
by others as not standing with his pro-
fits, pleasures, and lusts, this will never
gaine a man the commendation of a
good Conscience, whose goodness
must be knowne by making conscience
of *all* things. Then haue Gods ser-
vants good Consciences, when it can
be said of them as *Shaphan* speakes of
Leofiah his seruants. *2 Chron. 34. 16.* *All
that was committed to thy seruants, they
doc it.*

2. To make conscience of small
Duties, and small sinnes. This also ri-
ses out of the text. *All good Consci-
ence.* If of *all* things, then of *small*
things. It might haue beeene compre-
hended under the former, but yet for
Conviction

conscience, not onely beames, but also
moars disquiet the eye of a good con-
science, and not onely greater, and
fowler sins, but even such as the world
counts veniall trifles doe offend it. A
good Conscience straines not onely at
a camell, but at a gnat also. Neither
doroth our Sauiour blame the *Pharisees*
simply for straying at a Gnat, but for
their hypocrisie, who would pretend
Conscience in smaller things, & meane
while made none in the greater; for o-
therwise a good conscience indeede
hath a narrow passlage for a Gnat, as
well as for a Camell. The least corn of
grawell galles his foote that hath a
streyght shooe, but he that hath a large
wide shooe, slopping about his foot, it
is no trouble to him. It is iust so with
Consciencies good and euill.

A Gnat is but a small thing, yet Pope
Hadrian the fourth was choakt with a
Gnat, and one fly though but a small
thing to a whole box of ointment, yet
dead flies as small things as they are,
cause the ointment of the Apothecary to
send

*B. 1. page of
Papers p. 97.*

Good Conscience.

neglected the weighty matters of the Law. It is no good Conscience that lookes to small, and neglects great duties, neither is it a good conscience on the other side that looks after the great and weightie duties, and makes no reckoning of Mint and Anise. Our Saviour sayes both ought to be done. *Pharæsh* could be content that the people should goe sacrifice, but hee cannot abide that *Moses* should be so peevishly precise, that not an hoofe shall be left behinde. Alas, an hoofe is but a toy, not worth the mentioning, what need *Moses* be so strict as to stand vpon an hoofe? Yet a good Conscience will stand vpon it, having Gods Cōmandement, & will make Conscience as well of carrying away hoofs as of whole bodies of cattell. It is with a good Conscience as it is with the apple of the eye, of althe parts of the body it is the most tender, not onely of some great shives, or splints vnder the eye-lid, but even the smallest haire and dust grieues, and offends it. It is so with a tender good conscience,

so much as one halfe-penny, *No not an halfe-penny sayes he, for it is as great wickednes to conferre one halfe-penny in case of impietie, as if a man shoule before the whole.* What was a poore halfe-penny, it was a very small matter; specially considering in what torture hee was, from which an half-penny gift would haue released him. Indeed an half-penny is but a little, but yet it is more then a good conscience dares give to the maintenance of idolatrous worship.

A good conscience will not give so much as a tartering token to such an vise, as little a thing as it is. *For he that is faithfull in that which is least, is faithful also in much, & he that is uniusc in the least, is uniusc also in much* Luc. 16. 10. Euen the least things are as great trials of a good conscience as the greatest. A good conscience will not gratifie Satan, nor neglect God, no not in a little. Put mens consciences now vpon this trial. Who cracks not of his good conscience, there be none if they may bee beleued, but they haue good con-

*omnibus de
bo. Hipp.
Tripar.
l.c.c 12.
Ad impie-
ratem in-
quit, oblitus
conferre
vnum per-
inde valet
ac si quis
conferat
omnia.*

*Theodoret.
l.3. cap. 7.*

sciences

Good Conscience.

Send forth a stinking savour. Ecc. 1.c.1. &
so doth a little folly, though but little doe
a great deale of hurt. And therefore a
good cōscience liues by *Salmōns* rule,
Give not water a passage, no not a little le.
And takes not onely the *Foxes*, but the
little Foxes, which spoyle not only the
Vines, but the *tender Grapes*. Cant. 2.15.
It knowes a little will make way for
much. *Pharaoh* is content that the peo-
ple, the men should go Sacrifice, Exod.
10. but their *little ones* should not goe.
he knew if hee had but their *little ones*
with him, he shoulde be sure enough of
their retурne, therefore *Moses* will not
only haue the men goe, but their *lit-
tle ones* also. And therefore a good cō-
science deales with Satan as *Marcus A-*
rethifus dealt with his tormentours,
who hauing pulled downe an Idola-
trous Temple, & being vrged by them
to giue so much as would build it vp
againe, refused it; They vrged him to
giue but halfe, he still refused; They vr-
ged him at last to giue but a *little to-*
wards it, but he refused to giue i'hem so

Putantes
panperē vel
mediatē
petebant
pecuniarū,
no vi simē
vel paucū
aliquid ex-
igebant.
Quibus ait,
nec oboleum
rum pro

Civilised Complements of Faith & Troth, rush these are trifles, mere Gnats, alas, that you shall stand vpon such niceties. To rob a man vpon the high way, or to breake vp a mans house in the night, this is a monstrous Camell, but in buying and selling to ouer-reach a neighbour a shilling or two, a penny or two, what say they to rhar, oh God forbid they should be so strictly deall withall, thar is a small thing, their throats are not so narrow bur these Gnats will goe downe easily enough. To beare false wittnes in a open Court of Justice, or to be guilty of pillory perury, these be fowle things, but to ly a little for a mans advantage, or to make another man merriment, what think they of this? This is a verry Gnat, they are ashamed to strayne thercear. Tell many a man of his sinne in which he lyes, that his sinne and a good conscience canot stand together, what is his answer, but as *Lor of Zear,* *It is not a little one.* Gen.19.20. But the truth is, that these little ones are great evi-

Good Conscience.

sciences. But why are they good? They can swallow no Camells. Well yeeld them that, though if their entrals were well searcht, a man might finde huge bunch backt camells, that haue gone down their gulletts. They can swallow no camells, but what say they to gnats, can they swallow them? Tush, Gnats are nothing, whole swarmes of them can goe d^rownc their throats, and they never once cough for the matter. Fowle and grosse scandalls, such as are infamous amongst meere heathen, such Camels they swallow not, but what say they to vnsauory and naughtie thoughts, which their hearts prosecute with delight, what say they to them? Gnatts doe not swarne more abundantly in the fennes, then such vile thoughts doe in their hearts. The prodigious oaths of wounds, & bloud, the damned language of Ruffians, and the Monsters of the earth, oh their hearts would tremble to haue such words passe out of their mouths, but yet what say they to the nearer, and Civi-

13. Now it is with a pure conscience as it is with *pure religion*. Iam. 1.17. *Pure religion and undefiled, is to keep a man's selfe unspotted of the world.* It hates not only wallowing with the Sow in the myre, but is shy of very spots; and *hates* not only the *flesh* but the *garment*, not only that is grossly besmeared, but which is but *spotted with the flesh*. *Inde-*
cit. 15.17. And this is that which differences civilitie and a good conscience, Civilitie shunnes mire, but is not so trinmeas to wash off spots, this is the pure Religion of a pure Conscience. *Pure Religion and undefiled, is to keepe a man's selfe unspotted,* therefore they who are not unspotted, are not undefiled, but if their Consciences bee but spotted, yet are they defiled. Mens Consciences are as their Religion is, and pure Religion is spotlesse.

Yea to close this point, the greatest evidence of a good conscience is in making conscience of small things. Whilst men

Good Conscience.

evidences of euill Conscience. It is but
a dreame to thinke our Consciences
good that make no Conscience of smal
finnes, and duties.

The conscientiable *Nazarite*, Now
did not only make conscience of guz-
zling and quaffing whole cups of wine,
but of eating but an huske, and a ker-
nell of a Grape. What a triffe is the
kernell of a Grape, and yet a good co-
science will care to please God as well
in abstinenſe from the kernell as from
the cup. Indeed when *David* had defi-
led and hardened his conscience with
his adulterie, then hee could cut *V.*
nias throat, and his heart smites him
not for it, but when vnder his afflic-
tion, his conscience was tender & good,
his heart smites him but for cutting
Sauls coate. I. *Sam.* 24. 5. See the nature
of a good conscience, it will smite not
only for cutting *Sauls* throat, but for
cutting *Sauls* coar, but for an appa-
rance, vpon a suspition, and but a ca-
lousie of euill.

Paul speaks of a pure Conscience, 1 Tim.
1.3.

Ministrie and such Ministers as preach
and speake to the Conscience. It likes
such a dispensation of the Word as
comes home to it; whether for direction
or reproofe. The Word is the rule
of conscience, and a good conscience
is desirous to know the rule it must
live by. The Word must judge the
conscience, this every good conscience
knowes, and therefore grudges not to
bereproove by it, as knowing that if
it will not abide the Words reprove,
it must abide the Words iudgement.
Therefore a man with a good consci-
ence speaks as *Samuel, Speake Lord, thy
servant heares.* He can suffer the words
of exhortation, and nor count himself
to suffer whilst it is done. He is of *Dan-
nids minde, Let the righteous smite me,
and it shall be a kindness; let him repre-
me and it shall be an excellent sytle which
shall not break mine head.* *Psal. 141.5.* It
is with good conscience as with good
eyes that can abide the light, and can
delight in it, whereas sicke and sore
eyes are troubled and offended there-
with.

Good Conscience.

Probat e-
nunc etiam
in maiorib-
us redigat
se sedoneum
fore & quo
minoris co-
pleaser.
Salvian de
provid. 3.

men feare great sinnes, or are careful of
maine duties, it may bee their reputa-
tion and credit may sway them, which
otherwise would bee impeached. So
that in them it may bee a question, whe-
ther it bee conscience or credite, that is
the first moover, but in small things
wherethere is no credit to be had, nay,
for scrupling whereof, a man may ra-
ther receive some discredit from the
world, heerc it is more evident that
good conscience sets a man on. This
then is a note of a good conscience, to
make Conscience, as of small duties, so
of small sinnes, as he that feares poyson
feares to take a droppe, as well as a
draught, and men feare not onely whē
a firebrand is thrust into, but when a
sparke lights vpon their thatch.

C H A P. VIII.

Three other notes of a good Conscience.

A Third note of a good Conscience
may be this. It loues and likies
Ministric

lations, let him be in combate with obsolete or forraine heresies, so long their Minister is a faire and a good Churchman. But let him do as God commandeth
Ezeckiel to doe, Ezeck. 14.4. Answer them according to their taels, preach to their necessities, let them call them & preesse them to holy duties, and reprove them for their vnholy practices, and make knowne unto them what evill Consciencethay haue: whar then is their carriage and behauour? Euen that *Amos 5.10. They hate him that rebukes in the gate, & they abhorre him that speakes uprightly.* This Ministrie that comes to the Conscience will nor down with them. It lets in too much light vpon them, & *Ahab* hates *Mithiaah* for drawing the currcines so wide open, he cannot endure such punctuall and particular preaching that clappes so close to his Conscience. A plaine signe that *Ahab* hath a rotten and an vnsound Conscience. *Mithiaah* could not be more punnethall with *Ahab* then *Isiaah* was with *Hezekiah*, *I/a. 39. 6.7.* And yet what *I 2* sayes

*Sic me of
fensiuarum
quam plu-
rimos quis
generallem
de vritis di-
putacionem
in suam re-
ferunt con-
tumeliam,
et dum mi-
hi irascen-
tur sua in-
dicant con-
scientiam,
multoq;
prius de se
quam de me
sudicant.*

*Hieros. ad
Rufic.
Monach.*

with. A sound heart is like sound flesh that can abide not onely touching, but also rubbing and chafing, and yet a man will not bee put into a chafe thereby, whereas contrarily if the least thorne or vnsoundnesse bee therein, a touch at vnawares prouokes a man, it nor to smite, yet to angry words, and language of displeasure. Vnsound flesh loues to bee stroakt, and to be handled gently, the least roughnesse puts into a rage. That is the ingenuitie of a good Conscience, which was the good disposition of *Alpinus*, when hee was wittingly taxed by *Angystine* for his Theatricall vanities ; hee was so farre from being angry with him, though hee conceined him purposely to ayame at him, that hee was rather angry with himselfe, and loued *Angystine* so much the better.

Put mens Consciencies vpon this triall, and we shal see what the Consciencies of most men are. Let a man preach in an vnprofitable maner, let him sped himselfe in idle curiosities & speculations,

Tuscul De-
us noster
quod tunc
de Alpione ab
illa peste sa-
mundo non
cognitum ve-
rim. At ille
in se rapuit
meq; illud
nunq; nisi
proper se
dixisse cre-
ditur, Et
quod alio
acciperet
ad successio-
endum mi-
hi accepit
bonorum a-
dolescens
ad secundum
sendum si-
bi, Et ad
me ardenc-
tius di-
pendam.
Aug conf.
li. 6. ca. 7.

when it is layd to their Conscience,
Paul makes it a manifest signe of a defiled conscience, Tit. i. 15. Their minde and their conscience is defiled. How appears that *They professe they know God, but they are disobedient.* When therefore the Ministerie of the Word shall charge thee with dutie, or reprove thee for sin, and then thou shalt charge the Minister with rayling, and girding and that this Sermon was made for the nonee for thee, and thou likest not that Ministers should bee so particular, &c. In Gods feare bee advised to looke to thy Conscience, and know it that thou hast a naughty Conscience. When the Ministry of the Word smites thy conscience, then forthe to smite the Minister with reproachfull, & disgracefull termes, to smite him with thy mouth. How is thy Conscience better then *A mannes* his, that commands to smite *Paul* on the morth. Hee that cannot brooke that Gods Ministers should not discharge a good Conscience in preaching to the Conscience, bee bold to chal.

layes *Ezekiah*? *Good is the Word of the Lord which thou hast spoken*, as if he had said, a good Sermon, a good Preacher, all good. Whence comes this good entertainment of so harsh a message! *He Zekiah had a good Conscience, and therefore though the message went against the hayrc, yet hee could giue good words, Let the righteous smite me, and it shall be a kinnde*, *Psal. 54. I.* but that is when the righteous smites the righteous, what if the Prophet smite *Amaziah*? He will threaten to smit him againe, *2. Chron. 25. 16. For beare, why shouldest thou be smitten?* What if *Pau* preach of a good Conscience, and so make *Ananias* his Conscience to smite him? *Ananias* will command the standers by to smite him on the mouth. Now let all the standers by judge whether *Ananias* haue any good Conscience in him, who cannot brooke the preaching of good Conscience. Let men professe they know God as long as they wil, yet if they slight the word, or fwell at it, or bee disobedient to it when

Good Conscience.

III

of the commandment. Rom. 12. But what loue? From a pure heart and a good Conscience, I Tim. 1.5. When conscience of the commandment caries a man to the fulfilling of the end of it, then doth such loue come from a good Conscience. *Salamens* description of a good man, *Ecclesiastes 9.2.* is that *hee feares an oath.* He sayes not, that swearth nor; but that feares an oath. For a man nor to swear may be the fruit of good education, and of the awe a man hath stood in of his Gouvernours, but to *fear an oath,* argues that a man *feares the commandment, Pro. 13.13,* and to feare the commandment is the note of a good conscience.

Here let mens Consciences be tryed. Thou prayest in thy family, hearest the Word, keepest the Sabbath, &c. Now search thine heart, and make inquire what it is that carries thee to these duties. Doest thou doe them for conscience sake? Doest thou find conscience to urge and presse thee, & to give satisfaction to the Conscience, and obedientience

Good Conscience.

challenge that man for a man of an evil conscience.

4. Note of a good Conscience. To do duty for Conscience sake.

4. That is a fourth note of a good conscience, Rom. 13.5. ye must be subject for *Conscience sake*. To doe good or abstaine from evill merely for conscience sake, is a note of a right good conscience indeede. Conscience as we saw before, doth excite and stirre vp, and bind to the doing of good, and bindes from the doing of evill. Now when the Conscience vpon iust information fro the Word shall preffe, and forbid, and then a man shal, because conscience forbids, forbear; or because it preffes, per forme obedience : thus to doe good, or not to do evill, for Conscience sake, is a note of a good Conscience. It evidences a good Conscience when the maine weight that setteth the wheelles on work, is conscience of Gods commandement. When it is that, *Psal. 119.4.* that setteth a man on worke, *Thou hast com manded vs to keep thy precepts dilig ently.* The end of the commandement is loue, *1 Tim. 1.5.* And loue is the fulfilling of

to the Church, and professe the true Religion? Yes surely, if it were done for conscience. I, but it is not done for conscience sake? Alas no such matter, but for *Hamors* sake the Lord of the Towne, and for *Shechems* sake their young Master, & for the hope of gaines sake. *Shall not their cattle, and their substance, and every beast of theirs bee ours?* Gen. 34.²³ For the oxen sake, and not for conscience sake are the *Shechemites* circumcised. *Shechem* for *Dimahs* sake receiueth the Sacrament. Oh the zeale and forwardnes that some wil professe on a sudden, Whar frequerers of holie exercises? But what, is it for conscience sake? No such matter, but *Shechem* is in hope of a match with *Dimah*, & all these shewes of Religion are neither for Gods sake, nor conscience sake, but all for *Dimahs* sake, all vnder hope of preferment by a rich mariage. They were goodly shewes of zeale, *John* 6.^{22.24.} in seeking and following after Christ, but it was neither for Christ, nor conscience sake, but ver. 26. for the loaves,

Good Conscience.

ence to the iniunctions thereof: If so, it is a signe of a good Conscience. But this discovers the naughtinesse of mens Consciences, who though they bee sound in some good duties, or in the auoyding of some evils, yet is it not conscience that workes them thereto. *Ye must bee subject not only for wrath, that is, for fear of the Magistrates wrath and revenge, but for Conscience sake, Rom. 13. 5.* It is no good Conscience when a man will be subject for his skins sake, and least hee smart by the Magistrates sword, but then a mans Conscience is good, when in obedience to Gods Word, and in conscience of his Commandement he subjects. The like may be said of all by-ends. Ye must doe good duties, not for profit, nor for credit, nor for vaine glory, nor for law, but for conscience sake; or else evill consciences ye haue in that ye doe. The *shechemites received circumcision, Gen. 34.* And is not circumcision Gods Ordinance? And is it not ioy of them that they will ioyne to

It is a note of good Conscience when that which we doe is done with respect vnto the commandement of God *Psal. 119.6.* and not with a squint respect vnto our own private, for praise or profit. It was a good argument of those *Bohemians* good Consciencies in plucking downe Images, that they beate downe onely painted and wooden Images, whilst *Sigismund* the Emperor pulled downe siluer and golden ones, to melt into money for pay for his soldiars, as they plead for themselves, when they were held He-retiques for their fact. If they had puld downe such Images as hee did, they might haue beeene thought to haue done it for gaine, and not for Conscience sake.

How great is often the zeale of many against fashions, and such vanities! How well it were if it were for Conscience sake, and not for envie against some particular person, whom they do disfaste, and so for the person, the vanity. For if it be for Consciencies sake, how

Vrline m-
ioris here-
tice illine
quis piftas
& lisenas
an quis du-
rear to ar-
gentias i-
magine e
tempis exi-
gerent, &
ad confam-
dam more-
ram igne
adorerent?
Dubra,biff.
Bohem.

l. 2 4.

Good Conscience.

loaues, and the bread, and their bellies sake.

Many of the Heathens, *Eph. 8.17. sur-*
med Iewes. Was not there ioy of such
 Proselytes: not a whit, for not the feare
 of God, but *the feare of the Iewes fel vpon*
them, as many frequenr the publike as-
 semblies more for feare of the statute,
 then for feare of the commandement.
 The Officers of the King helped the
 Iewes, *Eph. 9.3.* Was it for conscience
 sake? Nothing lesse, but for wrath sake
 and for feare, *because the feare of Morte-*
rai fel vpon them.

If the Pharisees had done all that
 (*Mat. 6.*) for Conscience sake, which
 they did for vaine-glory sake, they
 had had the glory of good Conscien-
 ces. Many preached the Gospell in
Pauls dayes, Phil. 1. Does not so good
 a worke argue a good conscience? Yes,
 if it had beenc done for Conscience
 sake; but that was done for conten-
 tion sake, not to adde soules to the
 Church; but to adde sorrowes to *Pauls*
 afflictions.

It

Good Conscience.

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spoken of some of Davids men, 1
Chron. 12.8. Whose faces were like the fa-
ces of Lions, for the righteous is bold as a
Lion, Pro. 28.1. Now might Paul truly
haue said as David, Psal. 57.4. My soule
is among Lions, I lie among them that are
set on fire. And now how fares hee?
what is he all a mort? lookes he pale
and blanke, doth hee sneake or hang
downe his head, or droope with a de-
jected countenance? No, *Paul* is as
bold as a Lion, and can face these Ly-
ons, and *earnestly* fixe his countenance
vpon the best of them. A good Con-
science makes a mans face as God had
made *Ezekiel*. *Ezek. 3.8.9. Behold I*
have made thy face strong against their
faces, and thy forehead strong against their
foreheads. As an Adamant harder than
flint haue I made thy forehead, fear them
not, neither bee dismayed at their looks.
Such hartening and hardening comes
also from a good Conscience. A good
Conscience makes a man goe, as the
Lord in another sense tells Israel hee
had done for them, *Levit. 26. 13.*

I

how is it that those vanities, such great offences to their Consciences, found in some distastfed persons are yet no trouble to their Consciences, being the very same, if not worse in their owne favourites, and associates? Judge whether such zeale come from Conscience, or from corrupt affection; whether it be not more against the person, then against the sinne.

⁵ Note of a
good con-
science.

Holy bold-
ness.

Bona con-
scientia

prodire
mutuū cō-
ficiū sp̄as

sequitū re-
nebras ri-
met, Senee.

ep.9.8.

Quis non
delinquit de-
bet audie-

cem effe &
confidenter
profe, &
protecte

logus.
Plant. ix
Anspb.

We haue a fist note of a good conscience in the text. *And Paul earnestly beholding the Councell.* Here is a mark of a good Conscience in his lookes, as well as in his words; in his face, as well as in his speech. *Paul is here convened before the Councell;* With what face is he able to behold them? And *Paul earnestly beholding the Councell.* A good Conscience makes a man hold vp his head even in the thickest of his enemies. I can looke them in the faces, and out-face a whole rabble of them assembled on purpose to cast disgrace on it. That may bee sayd of a man with a good Conscience, which is spoken.

Good Conscience.

119

Is hee damped? *They saw his face as it had beene the face of an Angel*, saies the text. As wisedome, Eccl.8.1. so a good Conscience makes the face to shine. A good Conscience hath not onely a *Lions*, but an *Angels* face, it hath not onely a Lion-like boldnesse, but an Angellicall dazzling brightnesse, which the sicke and sore eyes of malice can as ill endure to behold, as the Isralites could the shining brightness of *Moses* face. The face of a good Conscience tells enemies that they are malicious lyers. And no wonder that a good conscience hath such courage and confidence in the face, standing before a whole Councell, when it shall be able to hold vp its head with boldnesse before the Lord himselfe, at that great day of the generall Judgement. Even then shall a good Conscience haue a bold face.

CHAP.IX.

Good Conscience.

I haue made you see upright. A good conscience erects a mans face, and looks, is no sneaking slinker, but makes a man goe upright. As contrarily guilt, deiegs both a mans spirites, and his looks, and vnlesse a man haue a Sodomiticall impudencie. *Ifa. 3.9.* or an whores forehead, *Ierem. 3.3.* which refuses to bee ashamed, makes him hang downe the head.

Pas fixes his eyes here, and looks earnestly vpon them, but what if they had looked as earnestly vpon him? yet would not his good Conscience haue beeene out-fac'd. See *Cf. 6.15.* *All that sat in the Counsell looked steadfastly on him;* namely on *steven.* If but the high Priest alone had faced him, it had beeene somewhar, but all that satre in the Counsell looke stedfastly on him. Surely one would thinke such a presence were able to haue damped, and vtterly to have dashed him out of countenance. But how is it with him? Is hee appalled? Is

Upon any termes. He rates the goodness of his Conscience farre above all earthly things. Wealth, libertie, wife, children, life it selfe, all are vile, and cheape in comparison of it. And therefore a man of a good Conscience, will endure any griefe, & suffer any wrong to keep his conscience good towards God. Such a good Conscience had Daniel. Dan. 1. 8. *Hee purposed in his heart that hee would not defile himselfe with the portion of the Kings meat.* That is, he was fully settled, & resolved in his Conscience, come what would come, he would not do that which would not stand with a good conscience. But what if he could haue gotten no other meat? Without all doubt hee would rather haue starved, then haue defiled his Conscience with that meat. He would haue lost his life, rather then haue lost the Peace, and Integrity of his Conscience. It seemes a question of great difficultie, which was put to the three Children, D^rss, 3. Whether they will give the bowing of their bodies to the golden

CHAP. IX.

Two notes, and the last notes of a good Conscience.

6 Note of a good Conscience. To suffer for conscience.

Asix note of a good Conscience followes, namely, that which we have, 1 Pet. 2. 19. When a man for Conscience towards God endures griefe, suffering wrong. A good conscience had rather that *Ananias* should smite, then it selfe should. *Ananias* his blowes are nothing to the blowes of Conscience. *Ananias* may make *Pauls* cheeke glowe, but conscience giues such terriblebuffets, as will make the stourest heart in the world to ake. That will pinch, and twitch, and gird the heart with such griping throws, that all the blowes, and tortures that *Ananias* his cruel heart can invent are nothing to them.

Now therefore a man that sers any storeby a good conscience, will not part with the Peace or Integritie thereof

A good Conscience in that passage of the Apostle. *1 Tim. 1.19.* is secretly compared to a ship. Now in a tempest at Sea, when the question is come to this, whether the goods shall be cast out, or the Ship be cast away, what doe the Mariners? See *Act. 27. 18. 38.* *They lightened the ship, and cast out the weight into the sea.* The Mariners will turne the richest Commodities over board to save the ship, for they know if the ship be cast away, then themselves are cast away. Thus it is with a man that hath a good conscience, when the case comes to this pinch, that either his outward Comforts, or his inward Peace must wrack, he will chearfully ~~cast the weight into the sea,~~ will part with all earthly commodities & comforts, before he will rush, and wrack his conscience upon any rocke. He knowes if the ship be wrackt, if his Conscience bee crackt, that then himselfe, & his soule is in danger of being cast away, & therefore he wil throw away all to save conscience from being split vp on the rocks and

Good Conscience.

golden Idol, or the burning of their bodies to the fiery Fornace. But yet they finde no such difficultie therein, they were not carefull to answer in that matter. ver. 16. Of the two fires they choose the coolest, & the easiest. The fire of a guilty conscience is feaventimes hotter, and more inollerable then the fire of *Nebuchadnezzars* Fornace, though it be heared seaven times more then it is wont to be heated.

If the question come betweene life and good Conscience, that one of the two must bee pairet withall, it is an hard case. Life is wondrous sweet and precious. Skin for skin, and all that a man hath; will he give ~~for~~^{to} his life. *Neh.* 1. What then should a man doe in such an hard case? Heare what is the resolution of y^e good Conscience. *A.C. 20.* 24. *My life is not desire to this me, so that I may fulfill my ministracion with joy.* And wherein lay his Joy, here in his good Conscience. 2. *Cor. v. 7.* *It is all ones if he had said, I care not to loose my life to keepe a good Conscience.* A

Good Conscience.

125

A man may go to heauen with the losse
of a limbe, and though he halt. *Mat. 18*
8. but if a man loose his life, if Consci-
ence be lost, all is lost. A man may goe
to heauen though he loose riches, li-
berty, life, but if a good Conscience
be lost, there is no comming thither.
All things compared to Conscience
are as farre beneath it, as the least finger
beneath the head. He were a mad man
that would suffer his skull to bee clefft
to save his little finger, nay but the pa-
ring of his nayle. And yet the world is
full of such mad men, that suffer con-
science to receive many a deep wound
and gash, to saue those things which
in comparison of good Conscience,
are but as the nayle parings to the
head.

Try mens Consciences here, and we
shall finde them exceeding short. A
good Conscience will endure any
griefe, and suffer any wrong rather
then suffer the losse of its owne peace.
God commands *Amesiah. 3. Chro. 1.5*
to put away *Israel*, oh ! but what shall I
do

K 3

and being iwallowed vp in the sands. There is as grata difference between a good conscience, and all outward things even vnto life it selfe, as is between the arme, & the head or heart. The brain and the heart are vitall parts, therefore when the head is in danger to bee cleft, or the heart to bee thrus through, a man will not stand questioning whether he were best adventur his hand, or his arme to sauе his head, or his heart, but either of these being in danger, the hand & the arme presently interpose themselves to receiuē the blow, and put themselves in danger of being wounded, or cut off, rather then the head or heart shoule be pierced. A man may haue his hand, or arme cut off, and yet may liue, but a wound in the braine or heart is mortall. It is so in this case. A good Conscience values its owne peace above all the world, It is that wherein a Christians life lyes, therefore he will suffer the right hand or foot to be cut off, and looke all rather then expose Conscience to danger. A

ndowes. An Inne-keepers conscience telles him that it is fitter that hee should bee attending Gods service at his house on his day, then that he should be wayting on his guests. But then hee replies, a conscience, chastisen his sayings yll be but poore, and this is the next way to plucke downe his signe. So here lyeth a disperte betweene conscience and Gaine, which of these two must be parted with. If now in this case a man will growe so this infiglution, By Gods helpe I am resolued to keepe a good conscience in keeping Gods Commandement, and Sabbath. I will rather loose the best custome I haue, & the best shet I haue, then the peace of a good conscience. If I be shet I will say o. my customers as affee of his chidren, Gen. 43. 14. *If I haue rea-nd of them, I am sacred.* I will trust God with my shet before I will hazard my conscience. Give me such a man, such a tradesman, and I will be bold to say he is a man of a good con-
science. But contrarielie, when men are
K 4

Good Conscience.

doe for mine hundred Tалentis? Tush,
what are an hundred Tалentis? A good
Conscience in yeelding obedience to
God is a richer treasure then the East
and West Indies. And yet how many
be there that will craze their Consci-
ence an hundred times before they wil
lose one Talent by obedience to God,
out of a care to keepe a good Consci-
ence. A talent? nay, that is too deepe,
never put them to that cost, they will
sell a good conscience, not for gaining,
but for the taking of a farthing token.
God and good conscience say, *Senti-
fe the Sabbath.* Possibly some halfe-
penny customer comes to a Trades-
mans Shop on a Sabbath, and askesthe
fare of such, or such a commodity.
Now the mans conscience tels him of
the commandement, tels him what
God lookest for, tels him it cannot
stand with his peace to make markets
on that day, &c. But then he tels con-
science, that if he be so precise, he may
loose a customer, and if shee loose his
customers, he may shut vp his Shop-
windowes.

conscience presfes him to it. But why then are not these things done? *A Lyon is in the way.* He shall loose the good word, and opinion of the world, he shall haue so many frowns, & frumpes, and censures, and scoffes, that hee can not buckle to this course. Many are in Zedekiah his case; he was conuincid in his conscience, that he ought, & it was his safest course to go out to the *Chaldeans*; questiones his conscience preff him to it, and bids him goe out. Why then goes he not? He is affrayd. *Jer. 38. 19. that he shall be mockt.* Such consciences as will not preferre their owne good word & confort, before the good or ill words of the world, Such consciences as more feare the mockes and flouts of men on earth, then they doe the grinning mockes of the Diuellis in hell, Such as will not preferre the peace of Conscience before all other things, are mere strangers to good Conscience.

The seventh and last note remaines.
And that is in the Text; *Y mill this day.*

Con-

⁷ Note of a
good Con-
science.

Con-

Good Conscience.

so set vpon Gaine, that so they may haue it they care not how they come by it, they will dispense an hundred times with their obedience to God if any thing be to be had, if these haue good consciencies let any iudge. How woulde such loose their blood & liues, that will not loose such triffling gaines for the safety of their conscience. We haue ~~not yet refest vnto blood~~, the more we owe to God, that know not what that resistance meanes. Alas, how woulde those refest vnto blood that fet Conscience to sale vpon so base prises as they doe.

*Peter speakes of a very triall. I. Pet.4.
11. If God shold euer bring that triall
amongstys, what a company of drof-
sic consciences would it find out. We
haueno ~~very triall~~, we haue butan ~~synne~~
~~tryall~~ onely, and yet how many euill
consciencies it discouers. Many a man
could find in his heart to pray in his fa-
mily, to frequent good exercises, and
company hec is convinced in his con-
science, that thus he shold doe, and con-*

sing of them goe together. 1. Tim. 1.19
so the keeping of them goe together,
therfore keeping the faith, he also kept
a good conscience till hee finisht his
dayes.

Y^e still this day. And yet one would
wonder that he shoulde keepe it to this
day, considering how hardly hee had
bin vsed before, yntill, and now at this
day. The most of those things. 2. Cor.
11.13. were before this day. *ofteⁿ vnde-
der stripes, i^s p^rison^s oft*, and yet stands
constant in the maintenance of the li-
berty of his Conscience. ver. 24.15.
Thrice I suffered shipwracke, &c. and yet
madeno shipwracke of a good consci-
ence. ver. 26.27. in a number of perils,
in *peril of falsebrethren*, and yet his co-
science pleases not false with God, nei-
ther is it weary of going on in a religi-
ous course.

Here then is the nature of a good
conscience, and the triall of it.

A good conscience holds out con-
stantly in a good Cause without de-
fession, and in a good Cause with-
out

Good Conscience.

Constancy
in good.

*Constance and perseverance in good, is a
sure note of a good conscience.* *Paul
had beeene young, and now was old, &
yet was old Paul still, still the same ho-
ly man he was.* Time changes al things
but a good conscience, and that is ney-
ther changed by Time, nor with Time.
Age changes a mans favour, but not a
good mans faith, his complexion, not
his religion, and though the head turn
gray, yet the heart holdes vigorous
will.

Untill this day.] And this day was not
farre syō his dying day. And how held
he out to his last day. Hearc, as it were
his last and dying breath. 7. Tim. 4.7. *I
have fought a good fight, I have finished
my course, I have kept the faith.* He says
not, I haue finished my faith, I haue
kept my life, as many may, but *I haue
finished my course, I haue kept the faith.* He
kept his faith till hee had finisht his
course, not onely here, *untill this day,*
but there vntill his finishing day. So
long he kept the faith, and therefore so
long a good conscience, for as the long
sing

right hand, and there beterations on the left, but yet a good Conscience will turne neither way, Pro.4.27. but keeps on foreright, and preffes hard to the marke that is set before it. Try it with temptation on either hand. Try it by the mockings and derisions of others whom it sees in good wayes, will this flagger or stumble it, & make it start aside? Not a whit, but it will go on with so much the more courage rather, 16.7.8.9. *He bath made me also a by-word of the people, and oferime I was a Tabret.* Was not this enough to shake others, to see such a prime man as Job thus vied, thus scorned and mocked? Not a whit; for all this. *The righteous shall bolt on his way, & he that hathe cleas hands, shall be stronger and stronger.*

Try it by mockings and derision personally by personal ill family and reprobach, letting mans owne selfe be derided, be defamed, this will goe nearer them then former, what will this move him out of the way? No: He will lose his good name, before his good con-

*Si reddere
beneficium
non aliter
quam per
speciem in-
seritur petro
equum
animus ad
honestum*

out *defectiones*.

1. In a *good Cause*. Let a good conscience vndertake the defence of a good Cause, and it will stand rightly to it, & neither grow weary, nor corrupt. It will not make shews of countenancing *parties* cause till he come before *Nero*, & then give him the slippe, and give him leave to stand vpon his own bottome, and shifte for himselfe as well as he can. A conscientious Magistrate, & a Judge, who out of a conscience of the faithfull discharge of his place, takes in hand the defence of a good, or the punishment of a bad cause, will not leauue it in the fuddes, will not be wrought by feare or favour, to let Innocency bee thrust to the walles, and Iniquitie hold vp the neb, but will stand out stiffe, and manifest the goodnessse of his Conscience in his Constanccie.

2. In a *good Course*. A man that is once in a good Course, having a good conscience, will neither be driven, nor bee drawne out of that good way to his dying day. There bettentations on the right

Let the Lord give the *sabres, Chal-*
deans, and Satan leave to spoyle Job of
his goods, and children, will not then
Job give vp his Integrity; doe ye not
thinke that hee will curse God to his
face? So indeede the diuell hopes. *Job.*
14. But what is the issue? What gets the
diuell by the tryall? Only gives God
argument of triumph against him in
Job's Constaney. Job 20.3. And still he hol-
des saft his Integrity. As if he had said,
See for all that thou canst do, in spight
of al thy spight, and mischievous ma-
lice, he holds fast his Integrity vntill
this day. See the terrible tryalls, to
which they were put. *Heb. 11.37. They*
were stoned, sawne asunder, &c. and yet
all could not make them shake hands
with a good Conscience. The raines,
floodes, and windes, could not bring
downe the house founded vpon the
rocke, *Cresh.*7. Notwithstanding all
tryals a good Conscience stands to it,
and holds it by the handes, vnd speakes *in one*
Father Rosy, did to the Bishop, *Rew-*
Hys gentlemet,rewlyngd my selfe *and*
Rawlins

Actes and
Mon.

Rawlins

Good Conscience.

confitit per
medium in-
famiam re-
datam. Nemo
meo vide-
tur pluris
affimare
virtutem, ne-
mo illi me-
gis effe de-
verus quod
qui boni vi-
ris femam
verdatis ne
conscienti-
ans perde-
ret. Senec.
epi. 8. 2.

Conscience. See Ps. 119. 51. *I he proud
hast had me greatly in derision, yet have I
not declined from thy law.* And thought
Michel. 2. Sam. 6. play the flouting
foolc, yet David will not play the de-
clining ffole, but if to be zealous, be-
to be a foole, he will be yes more vile.
And though Jeremey was in *derision* das-
ly, & every one mocked him, yet, and de-
famed him, yet he was rather the more
then the less zealous. Jer. 20. 7. 9. 10.
The rightcons, Ps. 119. 1. archike Memi
S. on that cannes be remoened, but abides
for ever. What likelihood that a puffe
of breath should remoue a Mountain?
When men can blowe downe Moun-
taines with their breath, then may they
see of a good conscience out of the wayes
of godlines & sinceritie. Mount Sion,
and a good conscience abide for ever.

But these happily may bre thought
lighter sayables, put a good conscience
to some more fearing, and bleeding
say all is then those penitent ones are, and
ye: there shall we finde it as Constant
as in the former cōmūn booke.

Let

Court may be a means to ease them of their bondage, and so you may do the Church service with your greatness, &c. Here was a temptation on the right hand, & with the right hands strength. Well and how speeds it? Is Moses able to withstand it? See *Heb. 11.24. 15. 26.*

He refused to be called the sonne of Pharaohs daughter, &c. All would not do, nor stirre him a whit. Those faithfull Worthies before mentioned, could not bee stirred with all the cruelties their aduersaries could invent. I, but it may bee a temptation on the right hand, might haue made them draw away the right hand offellowship from a good Conscience. Well, their enemies therfore will try what good they can doe that wayes. *Heb. 11.37. They were tempted, that is, on the right hand,* they were sollicited and enticed, and allured with faire promises of honours, fauours, preferments, as *hee never vsed to deale with the Martyrs,* hee had sometimes butter and oyle, as well as fire and faggot, in his mouth. Thus L

Good Conscience.

Rawlings by Gods grace I will continue.

Try yet a good Conscience farther with the tentations on the right hand, which commonly haue as much more strength in them above the other, as the right hand hath above the left; and yet we shall finde the right hand too weak to plucke a good Conscience out of its station.

It was a sore temptation wherewith Moses was assaulted. The treasures, and pleasures, the honours and fauours of the Egyptian Court, and Princesse. All these woeg him, not to goe to the people of God. Had that people beeene settled and at rest in Canaan, yea had it bin a great tentatio[n] to preſerue Egypt before Canaan. But the people are in Egypt, in affliction, in bondage, therfor so much the more strength in the temptation. What will you bee so mad to caue all for nothing, certaine honours, for certaine afflictions? who can tell but you may be rayfed to this greatness to bee an instrument of good to your people! you by your fauour in the Court

so soorth with he threw at her feet his
girdle; the ensigne of his honour. Thus
dorh a good conscience throw and
trample honour and preferment vnder
foot to maintaine its owne integrity?
Thus cannothing corrupt a good con-
science. *I haue been young, and now am*
old, and yet never saw I them bloues for-
saken, to wit, of God, *Psalms. 37. David*
out of his experiance could haue sayd
as much in this point, I haue bin young
and now am old, yet never saw I God,
and godlines forsaken by the righte-
ous, by the man that had a good con-
science. But the man that had a good
conscience when he was young, will
hold out & haue it when he is old. It is
the great honour and grace of a good
conscience which *Walden* thinks hee
spake to the disgrace of *Wickliffe*, *Ita ut*
Cano placet quod inventi complacbat,
He was young and old, one and the
same man. Old age decays the body,
the strength, the senses, burconscience
it touches not, that holds our sound to
death. As of Christ in another sensē,

Heb.

Fox Aq's
and Mon.

L 2

at sp̄fōn-
dit si man-
data perfī-
ceret sc̄us
Bos̄ volūs.
Quid mihi
pro impic-
tatis mer-
ceae altiorē
permittis
gratiū?
bunc sp̄fām
que habeo,
asferre dñ
integrām
fides con-
scientiam
tuear. Ac
protinus
cingulum
antepedīs
cīma abicit.
Siḡon de se.
cid. Imp. L. 2.
pæg. 200.

Good Conscient.

Thus were they repred, but yet what auayled these tentations? Just as much as their stones, sawes, swords, prisons, all alike. They for all these tentations keepe a good Conscience to their dying day, and hold fast the faith & truthe vnto the end.

A good conscience is of the mind of those trees in *Iothams parable. 1stg.9.* It will not with the Olive lose its fatnesse, nor with the Figtree lose its sweetnes, nor with the Vine its wine of cheerfulness, to haue the farrest, and sweetest preferments and pleasures of the world, no though it were to raign over the trees.

It was an excellent resolution of *Benevolo nevolus* in his answer to *Iustina* the Arrian Empresse, proffering preferments to him to haue beeene instrumentall in a seruice which could not bee done with a good Conscience. *What doe ye promising me an higher degree of preferment for a reward of impiety? yea even take this from me which already I have, so that I may keep a good Conscience.* And so

*Benevolo
Iustina pre-
cepit ut ad-
versus fideli-
patrum im-
perialia
decreta di-
faret illo
verofe im-
pia verba
prolacionum
absente
celis forem
bonisgra-*

tie and iustice, bur yet no good conscience, it holds bur till Sunne set, and his Conscience went downe with the Sunne. His Conscience yeldes and is ouercome, though it know the act to be iniust.

Pilate's Conscience makes him plead for Christ. In his conscience he acquits him, and thrice solemnly professes that hee findes no fault in him, and therefore cannot in conscience condemne him, yea withall, seekes to release him, *Iohⁿ 19.12.* Is not heere now a good Conscience? Indeed it had bene so in this particular fact, if his Conscience had beeene inflexible, and had held out. But when *Pilate* hears them say, that if he bee his friend, hee is no friend to *Cesar*, *Iohⁿ 19.12.* and whilst withall hee is willing to content the people, *Marke 15.15.* Now that there is feare on the one side, and a desire to curry favour on the other, Where now is his conscience? Now he presently delivers him to bee crucified, though hee knowes in his Conscience that there

Good Conscience.

Heb. 13. so may it be laid of a good conscience in this, Yesterday, and to day, and the same for ever. A good Conscience is no changeling, but let a mans estate change from rich to poore, from poore to rich, or let the times change from good to evill, or from evill to worse; or a mans dayes change from young to old, let his haires and head change, yet among all these changes, a good conscience will not change, but holds it owne vntill its last day.

Now put mens Consciences vpon this tryall, and their inconstancy either in good causes, or courses, wil discouer their naughtinesse. In a good cause how many are like *Darius*? His conscience strugges a great while for *Daniel*, he knew he was innocent, he knowes the action to be vnjust, and therefore labours all day till the setting of the Sun for his deliurance, *Dan. 6.14.* but yet ouercome with the Presidents and Princes vrgencie, *ver. 16.* he commands him ro the Lions Denne. Heere was a naturall Conscience standing for equitie

before he ends his speech, see how the hope of promotions worke, and works his Conscience like waxe before the fire, verſe 19. Now therefore I pray you tarry before all this night, that I may knowe what the Lord will say unto me more. A faltring inference: If his Conscience had beeene good it would haue inferred strongly thus, Now therefore I pray get you gone, and trouble me no longer. He knew in his Conscience the people ought; ~~and to~~ to be curs'd, and that he ought nor goe, and yet comes in with "I pray tarry all night, &c. Truly Balak needed not to haue beeene so lawish and so prodigall, as to offer an house full, one handfull of his Silver and Gold will frame *Balaams* Conscience to any thing.

The like tryall may be made of mens Consciencies, by their *inconstancy* in good courses, and this will condemne three sorts as guilty of evill consciences.

I: Such as sometimes being convinced

there is no fault in him. What a good conscience hath many a Judge, and Lawyer; How stiffly will they stand in, and prosecute a just cause till a bribe come & puts out the very eies of their Conscience. Their Consciences are of so soft a temper, that the least touch of Siluer turnes their edge presently: They hold out well till their come a tentation on their right hand, that is, in their right hand. *Psal. 144. 8. Whose mouth speakes vanity, and their right hand is a right hand of falsehood.* If once the right hand be a right hand of falsehood, the mouth will soone speake vanity, though before it spake Conscience. Who would not haue thought Baalam to haue beeene a man of an excellent Conscience? *If Balak would giue me his house full of silver and gold, I cannot goe beyond the word of the Lord my God, to doe lessē or more,* *Num. 22. 18.* But yet besides that faltring in those words, *I cannot goe,* whereas the language of good conscience would haue beeene, *I will never goe;* besides that I say, be-

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then they will set upon them; let them againe heare either some mocks, or reproaches for those wayes, or some sage advise fro one they count wise, against the waies of conscience, they are as far off againe as cuer. These staggering, irresolute, and watry consciences are far from good ones.

2. Such as in their youth, or when the world was low with them, were verie zealous and forward; But what are they now at this day? True downe-right *Damess*, zealous whē they were young, but now old and cold: zealous when they were ~~zane~~, but now the world is come upon them, *Damess*-like they haue forsaking goodness, and embraced the world, haue gotten now wormes, cency, and world-earen Consciences. The zeal of Gods house was wont to care them vp, but now the world hath catch vp them, and all their good Consciencē.

3. Those that haue made good the profane Proverb, *Young Saints and old Devils*, whose haire of Religion and good

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ced of the necessity of good courses, do set vpon the practise of them, & begin to looke toward Religion, & religious duties, till meeting with some of their supposed wiser neighbours, they be advised to take heed, they may bring themselves into greater more then they are aware of, they will incurre sharper censures then they thinke of, &c. and so suddenly all is dasht, all is quashr and quencht. There is a disease among beasts they call the *Staggers*, and it is a disease too frequent in mens consciences, who sometimes are on, sometimis off, one day begin, and next day cease good courses. That may be said of many mens consciences which *Job* speaks of *Reuben*, Gen. 4:9. 4. *Vnstable as water*. The water mooves as the windes blow. If the winde blow out of the East, then it moves one way, if out of the West then it moves another, the cleane contrary, and vpon every new winde a new way. So many, let them heare a conuincing, & a good perswading Sermon moving to good dutties, then

Ye translates it, *Quæ expisa*. They vsed their Consciences as *Ammon* did *Thamar* after his lust satisfied, 2.Sa. 13.15.17. *Arise, begone*, fayes hee to her, and when she pleades for her felte, he calis his seruant, and shuyes vnto him, *Put out this woman, and bolts the dore after her*, put her out so, as shée may bee sure not to come againe. They dealt with their Consciences as Colledges deale with Rake-hels, expell'd them without all hope of re-entry. Thus many profane Apostatizing back-sliders cannot be content to lose good conscience, vniuersallike they may put it away with violence, & expell it. And how can they haue good Conscience that haue put it away? He hath not his wife that hath put her away, and given her a bill of divorce. In the dayes of Popery and darkenes, the Divell it seemed walked very familiarly amēngst them, and hence we haue so many stories of fayries, & of children taken out of cradles, and others layde in their roomes, whom they called *changelings*.

Since

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good conscience is greater then ever was their loue thereto, as *Ammons* was towards *Thamar*, 2 Sam. 13. 15. They were zealous and forward frequenters of Gods house and ordinances; zealous enemies against swearing, and Sabbath-breaking, &c. But what are they at this day? Yesterday indeed zealous professors of holinesse, but what are they to day? To day malicious scoffers of godlinesse, haters and opposers of godnesse, the only swearer & drunkards in a Countrey. What kinde of consciences haue these? None of *Pauls* Conscience, *I have livid in all good Conscience vntill this day*. What then? Iust the consciences of *Hymenaeus* and *Alexander*, 1 Tim. 1.18, 19. They once made great profession of Conscience, but now enclites to *Paul*, and blasphemers, men, as *Paul* speakes that had put *away good Conscience*, whereby did not through want of watchfulness let it slip, or *steale away*; but as if it would never haue bene gone soone enough, they put and drane it away, *in excessiōne*. *Ex-*

ence to liue therein vntill our dying day. All the former sixe are nothing without this last.

CHAP. X.

The comfort and benefit of a good Conscience in the case of Disgrace and Reproach.

VVE are now come to the fist and last point which was propounded : The *motives* to perswade vs to get good Consciences. The *motives* therenvnto may bee many, I will keepe my selfe within the compasse of fiftie.

I. *Motive.* The incomparable and unspeakable comfort, and benefit thereof in such cases and times as all other comforts faile a man, and wher-
in a man stands most in need of comfort. These Cases or times are fiftie.

1. Motive
to a good
Conscience.

I. The

Since the light of the Gospell these
Divels and Fairies haue not been scene
amongst vs, but yet we are still trou-
bled with *changelings*. Some, Priests
and Jesuites haue changed, some, the
world hath changed, some, goodfel-
lowship and the Ale-houſe hath chan-
ged. Thereſe haue plaid the fayries, haue
taken and stolne away goodly, for-
ward, and ſervent Christians; and haue
laid in their raomes Earthlings,
Worldlings, Populings, Swearers,
Drunkards, malicious ſcoonders of all
goodneſſe. Thus haue theſe fayries in
ſtead of fayre and comely children,
brought in theſe lame, blinde, defor-
med, and wrizzled faced *changelings*,
that any one may eaſily ſeethem to be
rather the birthes of ſome hobgob-
lins, then the children of God. If
therefore wee would evidence our
Conſciences good, labour to hold to
the laſt, and reſt not in a youth, but la-
bour to haue age found in the way of
righteouſneſſe. This is a crowne of
glory, and this is right good Conſci-
ence

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1. In the Time and Case of *Difference, Infamie, Reproach, and wrongs* of that kind, the comfort and benefit of a good Conscience is unspeakable. When a man shall be traduced, slandered, falsely accused and condemned, then in such wrongs will a good Conscience doe the office of a faithfull friend, will stick to, & stand by a man, and will comfort and hearten him against all such injuries. *Paul* is here cōventred before the Councell as a malefactor, he hath an whole Couercil bent against him. What now is his comfort, and his defence against such an heape of accusers as doe affront him? This it is, *Mev and bretbren, I haue lised in all good Conscience.* As if he had said, Impeach, traduce, accuse, and condemne me as you please, yet be it knowne vnto you, that I haue a good Conscience, and this my good conscience is it which shall comfort, and uphold me against all your iniurious, and vncouall proceedings. You may bring forth false witnessses against mee, but my

The comfort of a good Conscience in case of disgrace and reproach,

Consci-

Good Conscience.

1. The Time and Cale of *Disgrace*
 and *Reproach*.
 2. The Time of *Common feare*, and
Common calamity.
 3. The Time of *Sicknesse* or out-
 ward crosses in a mans goods.
 4. The Time of *Death*.
 5. The Time & Day of *Judgement*.
 In all these, or in any of thele times,
 it is good to have such a friend or com-
 panion that will sticke to a man, and
 be faithfull to him when all other
 things faile him. Such a friend & such
 a companion, is a good Conscience. *A*
friend lones at all times, and a brother is
borne for adversary, Prov. 17.17. But in
 some of these cascs a brother and a
 friend may be false and will not, or
 may bee weake and cannot helpe no-
 pleasure a man, but a good Conscience
 is better then all friends and brethren
 whatsoeuer, when they will not, or
 cannot, or may not, yet *then* will a
 good Conscience sticke closer to a man,
 and bee a sure friend to him. Let vs
 see in the particulars the truth of it.

1. In

Interim e-
 ligere sciem-
 quis cum
 omnis sub-
 stractis fac-
 rint fidem
 servat dilec-
 toribus su-
 is me rece-
 dit in rem-
 pore angu-
 stia. Ber. de
 Conf.

*case voide of offence towards God, and to
wards men. Amalias, and the Elders
haue a mercenary *Tertullus* to accuse
him, *Pau/* bath no man dares bee scene
to plead for him, none will be retained
in his cause, but yet now Conscience
steps out, and stops the fowle mouth of
this slanderous Oratour, and puts spi-
rit, and heart into *Pau/* to plead his
owne Cause against them all. Consci-
ence seemes on this manner to animate
him; Fear not *Pau/* the accusations of
this *Tertullus*, I witness for thee thine
Innocency. I iustifie it to the teeth of
Tertullus, that he is one, whose malice,
and Covetousnesse hath made him set
his Conscience to sale; Stand vp there-
fore, and speake boldly for thy selfe,
dread them not. Well fare a good con-
science yet, that will speake comfort to
Pau/, and make *Pau/* speake with cou-
rage, when no[n]e else dare bee scene in
his Cause.*

It was an ill case *David* was in. *Psal.*
69.10.21. *Reproach hath broken mine
tears, and I am full of heaviness, and I
looked*

M

Good Conscience.

Conscience doth, and will witnessse for me; you may condēme mee, yet my conscience acquirs, and absolvēs me. And thus doth *Paul* sheler himselfe vnder his good Conscience.

The like wee may see in the next Chapter. *Ananias*, and the Elders come and bring *Tertullus*, and he is feed to be *Pauls* accuser, and he layes heavy and hainous things to *Pauls* charge. *vers. 1.* *We have found this man a pestilent fellow, and a mover of sedition among all the leapers throughout the world, a ring leader of the sect of the Nazarens, &c. &c.* Here be foulē things, what will *Paul* be able to say to all this? Will not this be enough to sinke him downe vtterly, to see so many banded together, and such great ones combined to countenance such an accusation? How will he be able to substis? Now then behold the benefis, and comfort of a good Conscience. He holds vp his former buckler, and smites *Ananias*, and the rest with his former weapon, *vers. 16.* *Herein doe I exercise my selfe to knowe alwayes a Conscience*

ence. That will heare *Davids* heart broken with reproach, that will cheere him vp in his heauines, that will sweeten the gall, and take away the sharpnes of the vineger, which his enemies haue giuen him to drinke.

There is a generation Pro. 30. 14. whose teeth are as swords, and their raw teeth as knives; and Prov. 12. 18. that generation speaks as the piercings of a sword. There is a generation, whose words are wounds that goe downe into the innermost parts of the belly. Prou. 13. 8. These be dangerous generations. But what generations are they? *Generations of vipers. Ps. 140. 3. Adders poison is under their lips. Iamius translates it, Venenum pryados,* The poyson of the spitting Serpent. They be strengtheners of spitting serpents, even of fiery serpents, that haue their tongues set on fire from hell, & so they spit fiery poyson in the faces of Inno-centes. Now there is no man can live in this world, at whom these adders will not spit, no man can be free from the spikeling of their poyson. *The disci-*
ple
M 2

looked for some to take pitie, but there was none, and for confessors, but I found none: They gave mee also gall for my meat, and in my thirst they gaue mee曳.
neger to drinke. A very hard case in
deed. Where was now Davids famili-
ar friend, his acquaintance with whom
he was wont to take sweet counsell,
what was become of him now? Possi-
bly some of his acquaintance were at
this time like a brokentooth, & a foot
out of ioynt. PROV. 25. 19. Confidence in
an unfaithfull man is like a broken tooth,
and a foot out of ioynt. Others it may
bethat had profest him loue, were rea-
die to fasten a poysond tooth in him.
This was Davids case, and this may be
any mans case, but now at such a time,
and in such a pinch appereas the excel-
lency, and benefit of a good Consci-
ence. Though all a mans friends should
proue Iobs friends, like the Winter-
brookes of Temas, that in Winter over-
swell the bankes, but in the scorching
heat of Sommer proue drie ditches, yet
then, even then well fare a good Con-
science.

conscience before God, and man. *A&T.*
14. Yet *Tertullus* will play the spitting
adder, and he will spit, yea, spue forth
his poyson in his face, and in the face
of an whole Court, will not spare o-
penly to slander him for an arrant var-
let, a lewd, pestilent, and a villainous
fellow. Such drivell will the malicious
world spit in the face of Godlines. But
marke now the benefit, and comfort of
a good Conscience. Either a good Co-
science with *Stephens* Angelicall face
wil dazzle, & shame the devils oratours.

I Pet. 3. 16. *Hauing a good Conscience*
that they may be ashamed, or els like *Pau*/
it can shake off those vipers without
swelling, or falling downe dead. Yea, if
Satans oratours will needs be opening
their mouths against *Pau*, yet so good
is his Conscience, that as *Iohes Hes* ap-
pealed from Pope *Alexander* to Pope
Alexander, namely, from him in his an-
ger to him in his cold blood, & better
advised, so dares *Pau* appeale from
Tertullus to *Tertullus*, *Daniel* from *Shi-*
mei to *Shimei*, fro enemies to enemies,

from

M 3

ple is not above the master; If these snakes haue hissed at the Lord of the house, and if these spitting serpents haue cast their poyson in his face, why would they feare to doe it to the servants? But is there then no balme against this poyson? no buckler against these swords? Yes, there is the sovereign balme, & the impenetrable buckler of a good conscience. It is a balme that will alay the poyson of these Adversers, that it shall never burst a mans heart, or if these swords pierce the very innermost bowels, yet this will so salue these wounds, that they shall not ranke, nor become mortall. Oh! how mortal is this adders poyson, how farre are those swords, how keen their edge, & how full of paine their wounds, where inward guilt gives strength vnto them! But Integrity, and goodnessse of Conscience, is a pretious balme of *Gilted*, that takes away the venome of this poyson, and the stinging smart of the wounds of these swords.

Let **Pau** live with ever so good a con-

nesse against him, yet his conscience will witnessse as fast for him. *My friends scorne me, sayes Job, Job. 16.20.* They witnessed against him to bee a wicked person, and an hypocrite, they censured and condemned him, but what was *Job's* comfort? That same vers. 19. *Behold my witnessse is in heaven, and my record is on high.* That was one comfort, but that was not all, he had also a witnessse on earth, and his record below. Upon whose record, and witnessse, see with what solemnitie and with what confidence he stands, *Job. 27. 2. 6.* *As God liveth who hath taken away my judgement, and the almighty who hath vexed my soule,* *All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speake wickednesse, nor my tongue utter deceit, God forbid that I should infifie you, till I die I will not remove mine integrity from me, my rightonesses I will hold fast, & will not let it goe, mine heart shall not reproach mee so long as I live.* As if he had said, As the Lord liveth, whilst

Good Conscience.

from their tonges to their hearts,
from their mouthes to their Consci-
ences, knowing their owne integri-
tie to bee such, as that their enemies
owne hearts gives their tonges the
lye, and tells them that against their
consciences possessed with mere ma-
lice, they are hurried on in Satans ser-
vice. *Tertullus knowes he lyes,* and his
owne Conscience tells him hee lyes in
his throate, that *Paul* is an honest
man then himselfe, yea, and the com-
fort is, that *Pauls* Conscience com-
forts him, and assures him that *Tertullus*
his Conscience assures him all this.
So vspeakable sweet is the comfort
of a good Conscience.

David complaines of a great afflic-
tion. *Psal. 35. 11. False witness did rise
up, they laid to my charge things that I
knew not.* What should a man doe in
such a case, if he had not the comfort
of a good Conscience witnessing for
him. But now at such a pinch appears
the benefit of a good Conscience;
Let ever so many rise vp falsely to wit-
ness

had his witnessē on earth, God and his own Cōscience, two witnessēs beyond all exception; and in the mouth of two witnessēs every trūth shall stand. Consciēce is a thousand witnessēs, and God is above Consciēce. And what Consciēce witnessēs concerning matter of fact, God himselfe will Iustifie the same. He that hath a good consciēce, hath a sure friend, that will neither slinke, nor shrink at any hand. Nay he hath two good friends, and two substantiall witnessēs, whose testimonies, though secerer, yet are such as sweetly solase the heart of man against open reproaches, slanders, false witnessēs, & all wrongs, and injurys of that kinde whatsoever. The testimony of Consciēce is full of Comfort, because of the vndoubted certainty, and the vri- questioned infallibilitie thereof, so that it voycing on a mans side, strange-ly cheares his heart. *Pro. 27. 19.* *As is water face answers to face, so doth the heart of a man unto man;* That is, as some expound it, As a man may see his face

Good Conscience.

Nam si
 : sibi jus-
 gis me eri-
 minatur
 refutemus
 Conscientia
 mea non
 sat contra
 me in con-
 fessu dei
 quo nullus
 occasio mor-
 tales inten-
 ditur non
 solum cen-
 trifugis non
 debet veru-
 citatem ex-
 silare Et
 gaudere
 quia meritis
 mea multa
 est in celis.
 Neq; enim
 iniundendum
 est quam si
 amarum
 sed quam
 fallam sit
 quod audio,
 Et quam
 veras pro-
 cures nonne-
 ne hoc au-
 dio aug.
 Contra ist.
 Pers ill 3,

whilst there is breath in my body, I
 will not yeeld vnto your accusations,
 nor yet acknowledge my selfe guiltie
 of that you do charge me withall. Urge
 me, and press me what you will, yet
 will I never let goe mine hold. Why
 what is it that makes *Ieh* thus stiffe, and
 resolute, what is it that supports him
 with such an excellent spirit? That ever
 6. *Mine heart shall not reproach me so long*
as I live. Indeed you reproach, censure,
 & condemne me, you lay heaviethings
 to my charge. But I haue searched the
 records of my Conscience, I haue cal-
 led that vnpartiall witnes to testifie the
 truth, & I finde conscience witnessing
 strongly on my side, and therefore doe
 what you can, you shall never bear me
 downe. *Ieh* friends may prove fickle,
 and false, but his owne Conscience
 will prove true to him, that will plead
 for him, animate him, and comfort
 him against all their calumnious, and
 iniurious reproaches, and giue him
 cause of much ioy and triumph. *Ieh*
 then had his witness in heaven, & *Ieh*
 had

nder his foot.

This appeares by the contrary. Let a man be prayfed , and magnified euer so, let euer so much good be spoken of him, and ever so much worth be attributed to him, yet if his owne heart tell him, that all is falsely spoken of him, and there is indeed no such matter in him, he hath at all no true comfort in all the good words of the world. *Pro-*
27.2.1. As the fining por for siluer, ike fur-
nace for gold, so is a man to his prayse, that
is, a man is to try his praise that is giuen him, and if his conscience tell him it is vnderferved, hee is to seperate this droffe of flattery from himself. All the commendations, and admirations of the world, what confort can they yeld, whilst a mans Conscience tells him, that they are all but lying and glaving flatteries. Whar though the poor multitude feeling the sweete, and refreshing of a Pharisées almes, do canonize a Pharie for a Saint , yet what is he the better, or what confort hath he the more, whilst his own conscience re- proaches

Nom idea bona est cō-
sciret mea quis possum laudatis.
Quid enim laudatis quod nō vi-
detis ag. de ver dom ser.4.9.
Si autem non aures
solam per-
cultis tra-
cundia cri-
minantis vero etiam
confidentia
mordet ve-
ritus cri-
minis quid mihi pro-
defime.
continue
laudat se
rotas mā-
dicas attol-
lat. Ita
nec malum
Conscientia
canat pre-
*comis cōd-*an* dantis nec*
bene vaise-

Good Conscience.

face by looking in the water, so a man may see himselfe, and what he is by looking into his conscience. If a man should be told that he had some filth or blemish on his face, if he would go look into the water, or especially into a looking-glasse, hee should easly see whether it were so or no. And if looking into the water, or glasse, he could not see any such filth in his face, though an hundred should offer to beare him downe to the contrary, yet would hee beleue his owne eyes before them al. So here, whē at any time soule mouths are open, and spare not to cast aspersions upon Innocency, and to lay scandalous things to a mans charge, then a man by looking into his conscience can see himselfe, and can finde whether he be guilty or not, and seeing himselfe in that water, or in that glasse, to be cleare from that filth & dirt which malice would cast in his face, it so fills his heart with comfort, and confidence, as makes him tredae all reproach, and false judgement of man under

*In speculo
Conscien-
tia statim
interioris
hominis, &
exterioris
cognoscitur
Non immo-
rto Conscie-
niam spe-
culo com-
paruit,
quoniam in
ex tranqui-
litate ra-
tionis, scie-
lius tam in-
decens que-
quod decens
in se est
claro appre-
hendere po-
test Bern.
de Consc.*

haue bin abettet and born out by their vmpires, and advocates, that for handfulls of barley, and scraps, and crusts, haue laboured to maintaine ill causes, and worse persons, yet they haue had no peace nor rest of heart. Their advocates haue bid them sit downe with rest, and victory, the day is theirs, they haue cheered them, and strived to deserue their fee, & yet their guilty clients beeing netted with the inward guilt of their Consciences, haue still bin haunred with a restles & perplexed vnquiet spirit, whilst others made guilty, and censured for offenders by such mercenary vmpires, haue possessed their soules in patience, and haue bin cheerfull and merry-hearted, from the comfort of their own innocent and cleare Consciences,

So that looke as the naughty conscience can speake no comfort, though all the world speake well of it, so contrariety though all the world reproach, censure, slander, &c. yet a good conscience can, and will speake peace, and com-

rat convi-
cians op-
probrium.

Aug. castra
list. Peril. I. 3

In omni-

quod dicitor

temporis &

elite occu-

rere debet-

nus ad

mentem &

interiorum

sefem, &

indemnare re-

quere.

Quid enim

predit si

omnes lau-

dans & co-

scientia ac-

curat? aut

poterit ob-

esse si om-

nes derro-

gent? Et so-

le Conser-

entia defe-

dit? Greg.

sup. 1.2.5,

hom. 6,

proaches, and reproves him , and tells him that he is a **vaine-glorious hypocrite**, and that though these whom he feedes, send him to heauen, yet he shall haue his portion with hypocrites, and vnbelievers. What is a man the better for a flattering Funeral Commandation, whilst in the meane time hec is vnder the reproach, and torture of his conscience, in the place of torment. How many a man is there that hath the good word of all men , no man but speakes wel of him, but yet in the meane time, his own heart giues him bitter words, and rates him to his face. How well contented would such an one bee, and what an happy exchange would hee hold it, to haue all the world rayle on him, & slander him, so his own conscience would but speak friendly & kindly to him. So he could find hony from his Conscience, hee would not care what gall he had from the world.

Experience lets vs see that such as have bin **malevolent** and iniurious against others **innocency**, though they haue

Good Conscience.

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charge, and therefore so long as my Conscience is on my side, I regard not a whit what the world judges.

*affigere
quoniam pro-
priam non
recepit Cō-
sciā. Ambr-
in P̄f. 3.8.*

Now then see what a motiue this is to get and keepe a good Conscience. As we would be glad to haue comfort and confidence against the malice of opprobrious tonges, as wee would haue a counter-poyson against their venome, so get a good Conscience. Here is that which may makes in loue with a good Conscience. Reproach must full often be the portion of Gods deare children. *Israelites* shall bee forever an abomination to *Egyptians*. And though the *Egyptian* dogges moued not their tongues against *Israel*. Exodus 11. 7. yet dogged *Egyptians* will moue their tongues, and their teeth too. The Apostles must be counted the *filii of the world*, and *the off-
springs of all things*, 1 Cor. 4. 13. The Lord Iesus himselfe dranke of this cup, Psal. 22. 6. 7. *I am a worme and no
man, a reproach of men, and despised of
the people, All they that see me laugh me to
scorne,*

comfort to a mans heart.

The *Corinthians* did exceedingly slight
Paul, He was this, and he was that, but
how was he affected with it? See how,
1 Cor. 4. 3. 4. *But with me it is a very small
thing that I should be indged of you,* I
know full well what your censures are,
& what sentence you passe vpon me, but
know ye that I no whit at all regard the
same, I make no reckoning therof at all.
Why? might the *Corinthians* say, do ye
count vs so silly, & so iniudicious? Nay
sayes Paul, I speake it not as if you were
fullier then others, with me it is a small
thing to be iudged of you, or of whans
iudgement, let them be the most wil-
& iudicious that are in the world, or of
mans Day, though by men, convened in
solemne maner for iudgement; I passe
not what their sentence is, I regard not
their mis-iudgings of me. I, but what
makes Paul thus slight mens judge-
ment of him? That in the fourth verse,
I know nothing by my selfe, *mine owne
Conscience judges me not,* nor sen-
ses me, that layes no such thing to my
charge,

Paul con-
scientis no
sibis in al-
quo con-
siente nec
proprium
indicauit, nec
alienum
peretar.
Bern de
Conf.c.
Beatus pla-
me que non
alienis affi-
*matu*1540**
decus sed de
mefficio
percipitur
*seniores*1540**
index. Neq;
anim popu-
lare spini-
ones pro
mercede a-
diquis re-
quirit, neq;
pro applicio
pauet. Am-
brof. de sf-
c. 2. c. 1.
N. se possit
aliena ver-
be crimina

yet I will offend you. Let them condemn
fame thee, yet I will be thy compur-
gator: let them cast dirt in thy face,
yet I will wash it off; let them disqui-
et, yet behold, I am ready to cheere
thee. Oh the sweet and vnconceivable
comfort that a good Conscience will
speake, even in the middst of *the cruell
speakings of ungodly men*, *Isaie 15*. that
will speake comfortably when they
speake cruelly, and most comfortably,
when they speake most cruelly. Such is
the benefit of a good Conscience in
case of reproach and disgrace.

C H A P. IX.

*The comfort and benefit of a good Consci-
ence in the times of common feares and
calamities, and in the times of personal
evils, as sickness, and afflictions, for
Conscience sake.*

IN the secoad place, let vs see what
the benefite and comfort of a good
Con-

Good Conscience.

Scorne, &c. The way to heauen is a narrow way, and this narrow way is beset with snakes, spitting adders, barking, and biting, and mad dogs, and a man must passe to heauen *through good and evill report.* 2. Cor. 6. 8.

*Correnem
atritores fa-
per offidae
& bafilef-
eos declinatio-
re scem
vipers non
perire.
prof. &c
dog. Con-
scie mens
retis feme
mendacis
ridet, Sed
nos in veri-
tate credere
strebfa-
m. Ovid.*

Well then it being so hard a passage, how may a man get himself so armed that hee may passe cheerfully through all these; get a good Conscience, and thou shalt regard these snakes, serpents, vipers, and dogs, no more then a straw vnder thy foote. If thou haue a good Conscience thou shalt laugh at the reproaches of enemies, as *Eliphaz* speaks of destruction. Job 5. A good conci-
eace will say vnto thee, Goe on chee-
rily in the wayes of God, what ever discouragements the diuell rayses by reproaches and slanders, feare them not, Behold I acqaint and excuse thee, I will beare thee out, I will witnesse at Gods tribunall for thee. Lo, I give thee balme against their poyson, a buckler agaist their swords. Let them curse, yet I will blisse thee; let the reproach,

yet

*fear, and for looking after those things
which are comming on the earth. But
when calamity indeed comes, and not
ill newes, but ill times, and ill consci-
ences meete, how are they then? They
are then either in the case the Egypti-
ans were in the famine, Gen. 47. 13.
They were at their wits end; or as those
in a florme at Sea, Psal 107. 26. 27. *Their
soule is melted because of trouble,* *They
relee too and fro, and stagger like a drun-
ken man, and all their wisedome is swallow-
ed up.* Excesse of feare puts them into
as great distempers as excesse of wine,
it vterly stupifies them, and they by
feare are as much bereft of the vse of
their senses, wit, and wisdom, as a drun-
kard is in his drunkennesse. Yea, their
feares make them not onely drunk, but
starke madde. Deut. 28. 34. *I thou shalt
be oppressed and cursed alway, so that thou
shalt bee madde for the sight of thine eyes
which thou shalt see.* The perplexities
of an euill conscience in evill times, are
vnspakeably grievous. *I say* doth ex-
ceeding lively describerthem. Ifa. 13.*

7,8.

N 2

2

fort of a
good Con-
science in
the times
of common
fears and
calamities.

Confus, & **C**ommon calamities. When the world is full offearnes, and dangers, and calamities breake in, how fares it then with an evil conscience, in what taking are they that want a good conscience? They are absorpt with feares, and the very tydings puts them to much perplexite, *Isa.7.2. Ahas* is told of a confedracy between *Syria* & *Ephraim*, and see in what feares hee and his people were, *His heart was moved, & the heart of his people as the trees of the wood are moved with the wind.* So deeplye doreports and evill tydings affect them, the trees in the wood are not so shake with the blustering windes, as evill Consciencies are with evill tydings. When ill newes, and ill Consciencies meet, there is no small feare. The signes that prognosticate sorrowfull times, see how deeplye they affect evill Consciencies, *Luke 21.25. There shall be signes in the sunne and the moone, and in the stars, and upon the earth, distresses of Nations with perplexity, mens hearts failing them for feare,*

*shall cast their silver in the streets, and
their gold shall be removed, &c. Ezek. 7.
19. This shall be the miserable pickle a
man shall bee in at such a time, that
wants a good Conscience.*

But now looke vpon a man with a
good Conscience in such times, and
how faresit with him? Let evil rydings
& times come, how is he affected ther-
withall? *He will not be afraid of evill thy-
dinges for his heart is fixed, Psal. 112. 7.*
feare he may, but yet his Heart shall be
free from those restlesse, & perplexing
distractions wherewith all others are
 vexed, *Luke 21. 9. When ye shall bear of
 warres and commotions bee not terrifid.*

*And Prok. 3. 25. Be not afraid of sudden
fury. There is nothing so armes and re-
soules the heart against feares and evil
rydings, as doth the peace and integri-
ty of a good Conscience. For let there
be outward peace abroad in the world,
and freedome from all feares of warres
and combustions, yet little joy and co-
fort can a man haue therein, whilst his
conscience proclaiimes warre against
him,*

7.8.9. Therefore shall bands bee faint,
and every mans heart shall melt, And
they shall bee afraid, pangs and sorrows
shall take hold of them, they shall be in pain
as a woman that travells, they shall be a
mazed one at another, their faces shall be
as flames, &c. Hence that same strange
question of the Prophets, Jer. 36.6. Ask
ye now, and see whether a man doth tra-
vail with childe? A strange question,
what should make the Prophet ask it?
Because he foresaw such strange beha-
viour amongst them, carrying them-
selves in the same fashion in the day of
calamities, that women vise to doe in the
extremity of the pangs of child.birth.
*Wherfore doe I see every man with his
hands on his loynes as a woman in travell,
and all faces are turned into paleness? A-
las, for that day is great, so that none is
like it, it is even the time of Jacobs trou-
ble.* When such wofull dayes befall a
man, all his riches will not yeeld him a
lot of comfort, Pro. 11.4. Riches availe
not in the day of wrath. No that will no
whit cheere a man at such a time, They
had

when feares and terrors shall come, ye
shall not be transported with such dif-
tracting thoughts as shall deprive you
of the freedome of your mindes, but
that you shall haue them to attend vp-
on God in the greatest of your dangers.
So that a man with a good conscience
in the middest of all feares and com-
bustions can sing with *David*, *Psa. 116.*

7. *Returne unto thy rest, O my soule.* The
peace of a good Conscience is like the
ballast of a Ship. Let a Ship goe to Sea
without ballast in the bottome, and e-
very blast of winde is ready to over-
turne it, but being welbalasted, though
the windes blow strong, yet it fayles
steddily and safely. Every blast of ill
newes, and tydings of feare, how full of
terrible apprehensions it filleth an ill
conscience, it miserably vnsettles and
distracteth it, whilest a good Conscience,
what blasts soever blow, hath its heart
steddy and at good command.

Methinkes when I consider *Noah* in
his Cabine, or nest in the Aike, with
what security and quiet of heart he sits
there

Good Conscience.

him, and as Gods Herald summons him to battell, Those inward warres, and rumors of warres, wofully distract him in the midst of his outward peace. So cōtrarily, let there be peace within in the Conscience, and all warres, and feares of warres hush't there, and then what ever feares and troubles are like to bee without, yet there will bee a calme, a serenitie, and a sweet security within.

Be carefull, and so fearefull, for nothing, Phil.4.6. To be fearefull in nothing, is indeede an excellent happiness of a well composed minde. How might one attain thereto? How might a man bring his heart to that fixed and stablish temper? See verse 7. *The peace of God that passes all understanding shall guard your hearts and mindes.* especially, Shall keepe with a guard, as Kings haue their guards about them to sauē their persons from violence; shall guard your hearts, that is, your affections, that they run not into extremities of impatience, distraction, desperation, when

*the floods of great waters they came not
nigh vnto him. Psa. 32.6.* He hath his Ark
pitcht within, & pitcht without, neither
can the raines from aboue beare in, nor
the waters from beneath leake in, let
all fountaines of the great deepe bee bro-
ken vp, and the flood-gates of heauen bee
opened, yet not one drop of water
comes at him, and though the waters
previale fifteene cubites above the
high hills and mountaines, so that they
be covered, yet Noah hee is our of
all feare, let them rise as high as they
will, yet shall hee keepe above them
still. Iust such is the condition, and
happinesse of a man with a good Con-
science in sad times. Whiles the high
hils and mountaines are covered, the
great and braue spirits of the world
are overwhelmed with feare, are pos-
set with dreadfull apprehensions, so as
they know not which way to look, nor
which way to take, even then a man
with a good conscience hath a strange
quiet of heart, is full of sweet security
and resolution, & ~~and~~ all the shrikes,
howlings,

there, notwithstanding the clattering
of the raines vpon the Ark, the roaring
of the waters, and the hideous how-
lings and out-cries of those that were
drowned in the flood, I see the Em-
bleme of a good conscience.*Tubalcain,*
Lamech, Iabal, Inbal, with what horrid
perplexities are their soules distraught.

Some climbe vp this house top, some
this high tree, others flee to some high
moubrane, and there in what horror
and amazement are they, whilst one
sees his children sprawling, another
his wife strugling for life vpon the face
of the merciless waters, but especially
whilst they behold the waters rising
by little and little, and pursuing them
to the house tops, and threatening to
sweepe them off from the heads of the
Mountaines, to which they had beta-
ken themselves. These feares and a-
mazements were worse then an hun-
dreth deaths. But now all this while
how is it with *Noah*, hee sitts dry in his
cabbin, and litterally was the saying of
the Psalme verified of him, *surely in* the

science, though it doe not save alwayes from the *sword without*, yet it deliuers alwaies from the *terror within*, which giues a terrible edge to the sword, and which being remoued, the sword is no thing so terrible. When the Canaanites were destroyed by Israel, there was a double sorrow and smart vpon them. The *sword* of the Israelite, and Gods *Hornet*: 10ff. 24. 12. What was that *Hornet*? Nothing else but that distraicting and perplexing feare and terror wherewith God filled their hearts, as appeares, Exodus 23.27.28. There is no *Hornet* can so vexe with his sting, as these terrors vexevill Consciences in evill dayes. Now here is the priviledge of good Consciences, though they may smart with the sword, yet this *hornet* shall not sting them, nor fill their hearts with that throbbing anguish, that these terrors in times of calamitie put evill Consciences to. A sweet motiu to make any in loue with a good Conscience. Whillest we looke vpon the evills of the times, we cannot

howlings, and wringing of hands of earthly men, by patience possesses his soule, is master of himselfe, and conposes his soule to rest. His Ark is pitcht within & without. The peace of God, and the peace of a good Conscience, keeps the waterfloods from comming into his soule. The raine & the waues they beat vpon the Arke, but yet they pierced it not. A man with a good Conscience may fall into, & may be sweeped away with common calamities: yet how euer it fare with his outward man, yet his soule is free from that horrour, and those madding perplexities wherewith all wicked ones are overtaken. The peace of a good Conscience shall keep off these distractring feares from his minde, Though he cannot be free hapily from the *common defractions*, yet shall he be free from the *common distractiōns* of the world. There be two things in common calamities, *The sword without, and terror within*, Deut. 32.25. & the latter of the two is the worse by farre. Now here is the benefit of a good Conscience,

listake the Timbrel, and the Harpe, and
reioyce at the sound of the Organ, Job. 21.
12. And these iolly ioyiall laddes give
poore Noah many a drie flout, many a
scornfull scoufe whilst hee is building
his Arke, & ask what this brainsick
and mad fellow meanes to make such a
vessell, whether he meant to sayle on
the dry land, or to make a Sea when he
made his Ship? I, but when the flood
is come, and the waters begin to bee
chin deepe, then aske *Iabal* whether
building oftents or building of an Ark
be the wiser worke, then whether is
better *Noahs* Arke, or *Iubals* pipes?
Now that the flood is come, and these
come perhaps wading middle deepe to
the Arke side, and bellow and howle to
Noah to open the Arke to them: Now
would not *Iabal* give all his tents, and
all his carrell, but to bee but where
Noahs dog lies, would not *Iabal* now
give all his pipes and merriments,
to haue but the place that an hogge
had in the Arke. Now *Iubal* let
vs heare one of your merrie songs,
pipe

cannot but looke for evill times. Look we vpon our sinnes, and Gods administration abroad; vpon the malice and policies of the aduersaries of Gods grace, and what doe these but progonstrate heavie things. Now suppose a flood should come, would wee not be glad of an Arke, & such a cabbin therin as should keepe out the warers from our soules? Get then the pitch of a good Conscience, & thou shalt sit like *Noe*, if not free from the waters, yet free from the feares of *Lamech*, & *Tubalcain*, which are worse then the waters. For the feares of such evils are more bitter and vnufferable then the evils themselves. Suppose, I say, a flood should come, who would not give a kingdome for an Arke well pitcht? Suppose calamity should come, who would not giue a world for a good Conscience then? *Iabel Gen.4.20.* hee is busie in building of tents, and he is among his flocks and cattell, and *Iabel Gen.4.21.* hee is wholly vpon his merry pins, at his Harpe and Organs; He and his

and quakingne...
vnmeasurable fears that shal... of those
on them. A good Conscience will
make a man musick, when *Inhal* shal be
glad nor onely to put vp, but with in-
digitation & anguish of heart to throw
away and curse his pipes. Well fare a
good Conscience in evill dayes. Pitch
and trim vp this Arke, there is no such
provision against evill dayes, as is a
good Conscience. It will doe a man
service, and support him, when all the
brave spirits of the earth shal be blank,
and at their wits end.

In the third place, the benefite and
comfort of a good Conscience, is
Conspicuous in the time of Sickness,
or a mans private and personall crosses
in his estate, &c. A sicke man with an
hayle Conscience, is a cheary and a
comfortable man, *Pro, i3.14. The spirit
of a man will sustaine his infirmitie*; that
is, the spirit it selfe being hayle, and
sound, it will enable him to beare any
bodily sickness. *But a wounded spirit who
can bear, yea a wounded or a sickle bo-
dy,*

³
The com-
fort of a
good Con-
science in
Time of
Sickness.

Good Conscience.

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pipe now and make your selfe merry
with gybing at *Noah's* folly, in making
a Ship to sayle on dry land. what ay-
lef thou *Iacob* to howle and wring
thine hands thus? where is thine Harp
& Orgas now? cheer vp thy soule now
with these vanities. Now the flood is
come, now *Noah* is in the Arke, now
Sirs, you that are such *men of renowne*,
Gen.6.4. you that were the braue gal-
lants of the earth, now tell me, who is
the foole, & who is the wisen man now?

How many in the dayes of peace
make light of a good Conscience, yea
if they see others to bee but carefull in
rigging of this Shippe, and pitching,
and trimming vp such an Arke, how
ready are they to spend their byting
scoffes, and their tart iests vpon them;
but if euer times of trouble and calamity,
& a fire-flood of Gods wrath. *Nab.*
1.6.8. should breake in, then would a
good cōscience hold vp the head with
much comfort and resolution, whilst
those that formerly made **a** ieast of a
good Conscience, should haue a king,
and

fayle, but as it is layd, & cld. vxi. 9. ⁴⁴⁰
they answers all things, so a good conscience answers all things, the comfort of it supplies the want of all other comforts. When in sicknes the comfort of meat, drinke, and sleepe is gone, they are all found againe in the comfort of a good Conscience, that will be meat, drinke, that will be rest and sleepe, that will make a mans sick-bed soft, and easier, that shall be as the Angels were to Christ in his hunger in the Wildernes, *they ministered unto him*, and so will a good conscience minister comfort in the want of all other comforts, so that a man may say of a good Conscience, as we vse to say of some solid, substantial dish, that there are Partridge, Pheasant, and Quailes in it; so though outward comforts cease their office, and their work be suspended, yet a good conscience comes in their roomes, & in it are meat, drinke, sleepe, easie, refreshment, and whar not? A good conscience is an Ele & buoyy, or a Cordiall that hath all these ingredients in it. There

is

O

Good Conscience.

dy, who can ~~cōfōrgahleke~~. But let the
ritor ^{Conscience} be good and sound, and it
helps a man with great ease and com-
fort, to beare the sicknes of the body. It
is a shrewd burden to beare two sick-
neses at once, to haue a sick body, & a
sick Conscience. A man shal find enough
of the easiest of them single and alone,
But yet an bayle conscience in an in-
firme body, sweetly helps our infirmitie.
Let a man haue ever so hayle and
healthfull a body, yet if the conscience
be naughr, & withhold awakened, falls to
galling, & griping, he shall finde but lit-
tle joy in his bodily health; so contrari-
ly, let a mans Conscience be good, and
though his body be sickle, & weake, yet
is it a great deale of sweet refreshment
that it shall receiuie from the conscience.
Sicknesse in it selfe is exceeding un-
comfortable, and in the time of sickness
commonly all bodily comforts, the
comforts of meates, drinke, & sleep
fayle; yea but then here is the benefit
of a good conscience, that wil not then
sayle,

ferable comforters of the world on this
maner chearing them; Why, how now
man, where is your heart? Plucke vp a
good heart man, never feare for a little
sicknes, &c. True indeed, they should
not need to feare, if they could plucke
vp a good heart. But they that will
pluck it vp when they are sick, must lay
it vp when they are well. He that hath
a good conscience to get when he lyes
vpō his sick-bed, is like a man that hath
his *Aqua vitæ* to buy when he is fallen
into a swoone; A wise man that feares
swouning, would haue his hot-water
bottle hanging alwaies ready at his
beds-head. But as in other crosses by
sicknes and the like, so is the comfort
of a good conscience, neuer more
sweet, then when a man is under the
croffe for conscience sake, & suffers af-
fliction and vexation to keepe a good
conscience. Then above all other times
will conscience doe the office of a Co-
fessor, and will stand to him that will
stand for it. When *Nebuchadnezzar*
heares his Fornace seauen times hōrrer
O : then

Good Conscience.

is no such Cordiall to a sickle man, as the Cordiall of a good conscience. All Phyfitions to this Phyfition are but such Phyfitions as *Iabs* friends. Job 13: 4. *Te &re phyfitions of nra val/ne.* A morte of great weight to make men in loue with a good conscience. Who can be free from sicknes, and how tedious and wearisome a time, is the time of sicknes. Now who would not make much of a Cordiall that might cheare him then, of a receipt that might feede him then? As then we would be glad of a chearfull, and comfortable spirit vp on our sickle beds, so make much of a good Conscience. Whence is it that most men in their sickneses haue such drooping spirites, lyg groaning alroger under their bodily paines, or lyg fortifly and senselssly, no sensle of any thing but paine, and sicknes? Meredy from the wane of a good Conscience they haue laid vp no Cordiall, no comfortable Electuary for themselves in their health, time against the day of sicknes. Indeed you shall haue them miserabla

and *Silas* sang in the Stockes. Sing in the Stockes! Nay more, they can sing in the flames, and in the midst of the fires. *If. 24. 15. Glorifie God in the fires.*

And worthy *Hawkes* could clap his hands in the midst of the flames. So great and so passing all understanding is the peace & comfort of a good conscience. So that in some sense, that may be sayd of it which is spoken of faith. *Heb. 11. 34. By it they quenched the violence of fire.* Gods servants were so rapt, & taught with the sense of Gods loue, and their inward peace of Conscience, that they seemd to haue a kind of happy dedolency, and want of feeling of the smart of outward torments.

Who knowes what tryall God may bring him to? We haue no patent for our peace, nor this free liberty in the profession of the Gospell. Suppose we shoulde call to the stake for Christ's sake. Would we be chearefull, would we sing in the flames? Get a good Conscience. The cause of Christ is a good cause, now with a good cause get a

good

O 3

Hinc est
quod è con-
transito-
cens etiam
inter ipsa
tormenta
frustrat Cō-
sciencie se-
caritatem, et
causa de pe-
nis meritat
de inno-
centia glo-
riationis
Honesty.
ad Dorem
tristis ep. I,
to the nob^t
elites

bluntit

then at other times, then a good Conscience will speak comfort fewer times sweeter then at other times.

Are Gods Saints for good Conscience sake in prison? Good Conscience will make their prisons delectable horrids, So doth *Algerius* an Italian Martyr date a conformable Epistle of his, *From the delectable horrord of the Leoline prison*, a prison in Venice so calld. So that as he said, that he had rather be in prison with *Cato*, then with *Cæsar* in the Senate house, so in this regard it was more comfortable to be with *Philpot* in the Cole-house, then with *Bonner* in his Pallace. *Bonner's Conscience* made his Pallace a Cole-house, and a Dungeon, whilst *Philpot's* made the Cole-house a Pallace.

Are Gods Saints in the Stockes? Be-
re it is sayes *Philpot*, *to sit in the Stocks
of the world, then in the Stocks of a dam-
nable Conscience*. Therfore though they
be in the Stockes, yet even then, *the
righteous doth sing and rejoice, yea, c-
oven in the Stockes, and prison; Paul
and*

*Fox Acts
and Mon.
Omnis me-
bis vallis eff-
petna, pos-
pure comes
eff consci-
entia. Ti-
burt apud
Baron An-
168.*

Good Conscience.

good conscience, and we shall be able
with all cheerfulness to lay downe our
lives for Christ, and his Gospell sake.

C H A P . XII.

*The comfort and benefit of a good Con-
science in the dayes of Death & Judgment.*

4. The Com-
fort of a
good Con-
science at
the day of
Death,

IN the fourth place, The time of
death is a time wherein the benefit
and comfort of a good Conscience is
exceeding great. Death hath a ghastly
looke and terrible, able to daunger the
proudest & bravest spirit in the world,
but then hath it a ghastly look indeede
when it faces an euill conscience. In-
deed sometimes, and most commonly,
Conscience in many, is secure at the
time of death. God in his iustice so pla-
ying an affected security in life, with an
inflicted security at Deceath. And the
Lord seemes to say as once to the Pro-
phet, Goe make their Consciences a-
sleep at their death, as they have made
it asleepe all their life; least Conscience
should

Sometimes again he sees death as the
Israelite the fiery Serpents with mortal
stings; Sometimes as a merciless Land-
lord, or the Sheriff comming with a
Writ of *Firme eccepsione*, to throw him
out of house and home, and to turne
him to the wide Common, yea he sees
death as Gods executioner, and messen-
ger of eternal death, yea, he sees death
with as much horrour as if hee saw the
Duell. In so many fearefull shapes ap-
pears death to an evill conscience vp-
on the deathbed. So as it is indeed the
King of Terrors to such an one that hath
the *Terroris of Conscience* within.
There is no one thought so terrible to
such an one, as the thought of death,
nothing that he more wishes to avoyd.
Oh! how loath, and how unwilling is
such an one to dye.

But come now to a man that hath li-
ued as *P^res* did in all good conscience,
and how is it with him vpon his death-
bed? His end is peace; so full of joy &
comfort; so is he ravished with the in-
ward and desperable consolations of
his

Good Conscience.

times he sees death comming like a
mercilesse Officer, and a cruelle Scige
ant to arrest, and to drag him by the
throat to the prison and place of Tor
ment. *P.s. 55. 15. Let death seeze upon
them;* They see it comming like that
cruell servant in the Parable to his fel
low, *Math. 18.* catching them by the
very throat.

Sometimes he sees death in the shape
of some greedy Lyon, or some rauening
Wolfe ready to devour him, & to feed
upon his carcase. *P.s. 49. 14. Death shall
seeze as a Lyon,* cuen as a ravenous beast
shall feed vpon his prey. Imagine in
what a terrible plighe the *Sinner* will
were in, when the Lyon seze upon the
2d. K. 17. & by it imaginidin what a case
an ill conscience is, when it beholdes
the face of death. It pus an ill Consci
ence into that case in good garnish that
David was in in the case of thyself. *P.s.
45. My heart is fire painted with me, and
the terror of death are fallen upon me;
Scarefulness & trembling are come upon
me; and how doth death wait to helmed me? 2d. K. 17.*
Sometimes

*And he layd, Surely the bitterness of death
is past. He was deceived, and therefore
had no such cause to be so pleasant, but
a good Conscience can, yea, cannot
chuse but be so pleasant, even when go-
ing out of the world, because the guilt of
sin being washed away in Christ's bloud,
it knowes that the bitterness of death is
past, and the sweetnesse of life eternall
is at hand.*

A man whose debts are paid, he dares
goe out of dores, dare meete and face
the Sergents, and the conscience pur-
ged by the bloud of Christ, can looke
as vndaiedly on the face of death. He
that hath gotten the sting, that is, the
guilt of conscience, taken away by faith
in Christ, he lookes not vpon death as
the *Israelites* vpon the fiery Serpents,
but lookes vpon it as *Pau/ doth, I. Cor.*

15. *O death where is thy sting? Who
feares a Bee, an Hornet, a Snake, or a
Serpent, when they haue lost their
sting. The guilt of sinne is the sting of
Conscience, is the sting of death that
stings the conscience. The sting of death
is*

Good Conscience.

his Conscience, that it is no wonder at all that *Balaam* should wish to dyethe death of the righteous, the death of a man with a good Conscience.

The day of a mans marriage is *the day of the ioy of a mans heart*; *Cant. 3. 11.* and the day of marriage is not so ioyfull **a** day, as is the day of death to a good conscience. There are but fewe that can marry with that ioy wherwith a good conscience dyes.

It enables a man, not onely to looke *Annes* and the *Concill* in the face, but even to looke death iefelte in the face, without those amazinge terrors, yea, it makes the face of death seeme louely and amiable. He whose Conscience is good, and sees the face of God reconciled to him in Christ, he can say as *Jacob* did when he saw the face of *Isop*, *Gen. 46. 30; Now let me die, since I have seen thy face.* It is the privilege of a good Conscience alone, to goe to the grave, as *Agag* did to *Sion*, and to say that truely, which he spake besides the booke, *I Sam. 15. 32. He came ploughing;* and

Good Conscience.

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science. Even *Balaam* himselfe would faine make a good end, & dye in peace, and who wishes not his dearebbed may be a Mount *Nebo*, from whence he may see that heavenly *Canaan*? Lo here, *Balaam*, the way to dye the death of the righteous, *I have lined in all good Conscience unto this day*. They that have conscience in their life, shall have comfort at their death; They that live consequently, shal die comfortably; They that live in all good Conscience til their dying day, shall depart in the abundance of comfort at their dying day.

There will come a day wherein we must lay downe these Tabernacles, the day of death will assuredly come. How lamentable a thing will it then be, to be so destitute, & desolate of all comfort, as to be driven to that extremity, as to curse our birth day? oh! what would Comfort be worth at our last houre, at our last gaspe, whilst our dearest friends shall be weeping, wringing their hands and lamenting, then, then what would inward comfort be worth? Who would not

Good Conscience.

is sinne. I Cor. 15. Plucke then sinne out
of the conscience, and at once the con-
science is made good, and death made
weake, and is disarmed of his weapon.
And when the conscience sees death vni-
stingd and disarmed, it is freed of feare,
and even in the very act of death, can
joyfully tryumyng over death, oh
Death where is thy sting?

A good Conscience lookes vpon
death, as vpon the Sheriff that comes
to give him possession of his Inheri-
tance, or as *Lazarus* vpon the *Angels*
that came to carry his soule into *Abra-*
ham's bosome, and therefore can well-
come death, and entertain him joyfull-
ly. And whereas an ill conscience makes
a man see death as if he saw the Devil,
a good conscience makes a man see the
face of death, as *Jacob* saw *Esaies* face,
Gen. 33. I have seen thy face, as the face
of God, they see the face of death with
vnspakeable ioy, rauishment of heart,
and exultation of spirit.
Well now, what a motiue haue wee
here, to make vs labor for a good con-
science.

science. Alas how pittifull, and misera-
ble a condition live most men in. All
the dayes of their liffes, & healths, they
haue no regard of a good Conscience.
Norwithstanding that men are pressed
continually to this one care, by the in-
stancy and importunity of Gods Mini-
sters, yet how miserably is it neglected?
Well, at last the day of death comes, &
then what would they not giue for a
comforitable end; If the gold of Ophir
would purchase comfort, it shold fly
then. Then poast for this Minister, and
runne for the other, as in the sweating-
sickness in King *Edwards* dayes, then
for Gods sake but one word of cōfōrt,
then O blessed men of God, one word
of peace. Now alas what would you
haue them doe? Are they or your own
courses in fault, that you want comfort
at your death? What would you haue
vs doe? Wee must referre you to
your owne Consciencies, wee cannot
make coyle of flint, nor crusfe swere
Wint out of sowre Grapes, wee dare
not flatter you against your conscienc-
ces.

not hold the whole world an easie price
for it then? Well then, would we then
have Comfort and Ioy, oh then, get a
good Conscience now, which wil yeld
comfort, when all other comforts shall
utterly fail, and shal be life in the mid-
dest of death. How happy is that man,
that when the sentence of death is pas-
sed upon him, can say with *Hezekiah*,
Isa. 38:3. *Remember now O Lord, I beseech
thee, how I haue walked before thee in truth
and with a perfect heart, and haue done
that which is good in thy sight.* Indeed
the Text sayes, that *Hezekiah* wept before
but yet, not as fearing death, for he
could not feare death, who had thus
feared God, but because the promise
was not yet made good to him in a son
and Heire of his kingdom, hence came
those teares. It is otherwise an vnspeak-
able ioy, that such a Conscience as *He-
zekiah* was, will speake to a man upon
his death-bed.

Every one professes a desire to make
a good ende: Here is the way to make
good that desire, to live in all good co-
science.

fort them, but otherwise do not think
that we can make comforts; and make
good Consciencies vpon your death-
beds. If your Consciencies can say for
you, that you haue bin carefull in your
life time to know God; to walke holily
& religiously before him, &c. then we
dare be bold to comfort, & cheere you,
then dare we speake peace confidently
to you. But if your Consciencies accuse
you of your ignorance, your oathes,
Sab'ath breaches, worldliness, rebel-
lion, uncleanesse, oppression, drun-
kenesse, &c. and finally impenitency:
What is it you would haue vs to doe?
What can we say, but as the Prophet ro-
*Zedekiah, Jer. 37.19. Where are now your
Prophets that prophesied unto you, saying,
The King of Babylon shall come against
you.* So, where be those that in your life
time told you, yee need not be so care-
full, and precise to keepe good Consci-
ences, lesse adoe will serue the turnes
now what thinke yee of them? now
what peace haue you in those wayes,
what comfort can these give you now?

P Or

ces. If you would giue vs a world, we cannot comfort you whence your owne Consciencies witness against you; that such comforts belong not to you. Doe not idly in this case hope for Comfort from Ministers, be it knowne vnto you, you must haue it from your owne consciences. Many on their death-bed cry to the Minister, as shee did to the King, 2 Kings 6. 26. 27. *Help my Lord, O King.* But marke what he answers, *If the Lord doe not helpe thee, whence shall I helpe thee, out of the barnefloore, or out of the wine press?* So wee must answere to such as cry, Help, helpe O man of God; If God and your owne Consciencies helpe you not, whence shall wee helpe you; If there had beene Corne within the barnes, he King could easilly haue helpt her, but he could not make Corne. So if men haue carryed many thing into their Consciencies, if they themselues haue Innoed any provision and comfort, by being Conscientiable in their lives, then ~~not~~ can helpe and comfort.

vnto Christ in his agony, *Luk. 22. 43.* and shall minister such comfort vnto thee, as shall make thee ready to leape into thy graue for ioy. This shall be as another *Jacobs* staffe for thee to leane and rest vpon, when thou shalt be vpon thy death-bed. If men knew but the worth of a good Conscience at the houre of death, we should need no other mortuie to worke mens hearts to be in loue therewith.

Fiftly and lastly, the benefit & comfort of a good Conscience is great at the day of Judgement. Oh the sweet comfort and confidence of heart that a good Conscience will yeeld vnto a man at that day. What will become of all the Gigantean spirits, and the braue fellowes of the earth then? Alas for their yellings, and cursings of them-selues, and their companions! What howling & crying to the mountaines, as they did, *Revel. 6. Hide vs, cover vs,* yea, dash and quash vs in a thousand pieces. When a ill Conscience is awakened, it is not to be imagined how

5
The comfort of a good Conscience at the day of Judgement.

Or else what can we say when men in
anguish of Conscience lie tossing on
their beds, but what *Reuben* sayd to his
brethren when they were in distress,
Gen.42.21.22. Did not I warne you, saying,
Sinne not, &c. So must we what doe we
call to vs for comfort, Did not wee
warne you many a time & oft, saying,
sinne not, nor liue in those dangerous
courses? Did not we warne you? Oh
to haue our Consciencies & Gods Mi-
nisters thus to grate vpon vs, what an
vncomfortable condition will this be?
Would we then prevent such sorrow,
and be cheerfull, and cheered at our
latter ends, lay vp a good Conscience
then, lay in somewhat for Conscience,
and Gods Ministers to worke vpon, &
from which they both may be able to
rayse comfort to you. Get a good
Conscience, and live in it all thy daies,
and then though thou shouldest want
the benefit of a comforting Minister,
yet thy Conscience shall doc the office
of a comforting Minister, and shall be
the same vnto thee that the Angell was
vnto

ences? How will these dreadfull sounds confound their soules with horrour and amazement.

But now for a good Conscience, how is it with it then? Euen amidst all these dreadfull sounds it *looks vp*, & *lifts vp the head*, *Luk. 21.38.* and enables a man with a cheery confidence to stand before the *Sonne of man*, *Luk. 21.36.*

The malefactor who looks for the halter, how dreadful is the judges coming to the Assizes, attended with the troops of halberds, in his eye; but the prisoner that knowes his owne innocency, and that he shall be quit and discharged, his heart leapes at the Judges approach, how terribly soever he come attended to the bench, it glads his heart to see that day, which shall be the day of his liberty and release. *An hypocrite shall not come before him*, *Isa. 13.16.* much lesse, shall *looke vp*, & *lift vp his head*, or *stand before him*, *Psa. 1.5.* But the righteous, and the man with a good Conscience, hee shall hold vp, and cheerfully lift vp his head, when all the sunry,

P 3 and

small a thing will gaste it. *The sound of a shaken lease shall chase them, and they shall flye as flying from a sword, and they shall fall when none pursues.* Levit. 26. 16.
A dreadfull sound is in his cares, Job 13. 21. Hee heares nothing, but he thinkes he heares alwayes some terrible and dreadfull noyse. Now then if a shaken lease shall chase, and shall put them into a shaking feare, what case will such be in, when as Job speakes, Job 26. 11. *The pillars of heaven shall tremble, and when the powers of heaven shall bee broken,* Luk. 21. 26. When the heauens shall shake, and flame above them, when the earth shall quake, and tremble vnder them, what case will they be in then? If mere imaginations fill their caries with *dreadfull sounds* where there is no sound at all : Oh what a dreadfull sound shall be in their caries when the *Sea shall roar,* Luk. 21. 25. When *the last tramp shall sound,* 1 Cor. 15. when they shall heare the shout and voice of an Angel, 1 Thes. 4. 16, What dreadfull sounds will these be in the cares of ill Consciencies?

vnto iudgement bee, vnto good & evill
Consciencies, as was the apparition of
the Angel, *Matt. 28. 2.3.4.5.* There
was a great earthquake, for the Angel of
the Lord descended from heauen, his counte-
enance was like lightning, ~~and his ray-~~
~~ment white as snow.~~ Here was a terrible
sight, but yet not alike terrible to all
the beholders. For, for feare of him the
keepers did shake, and became as dead men.
But the Angel said vnto the women, *fear
not yee, for I know that yee seeke Iesus.* So
at the last day when Christ shall come
to iudgement, evill Consciencies shall
be as the Keepers, whilst all good
Consciencies shall heare that comfor-
table voyce, *Fear not yee,* for I know
that you haue sought for God, and all
your dayes yee haue sought to keepe a
good Conscience. How effectuall a
motiu should this be, how strongly
should this worke with vs. As wee
would bee glad to hold vp our heads,
when the glorious ones of the earth
shall hang them downe, to leape for
joy, when others shall howle for bitter
anguish

and proud Zamzummims of the earth,
that here lifted vp their heads and nebs
so high, shall become howling and
trembling suitors to the deafe mount-
aines to hide them from the presence
of the Lambe on the throne. Oh! they
that feare the Lambe on the throne,
how dreadfull lynto them will bee the
Lyon on the throne.

It will be with god and evill Con-
sciences at that day, as it was with *Pha-*
roahs Butler, and Baker, on *Pharaohs*
birth-day. The Butler hee knew hee
should be restored to honour, and goe
from the prison to the pallace, there-
fore he comes out of the prison full of
joy, and iollity, he holds vp his head,
and out-faces the proudest of his ene-
mies. But the Baker hee knowes his
head shall be lift from off him, and
therefore when *Pharaohs* birth-day
comes, wherein all others are in ioli-
ty, yet hee droopes and hangs downe
the head, hee knowes it would prove
an heavy day of reckoning with him.
Such will the apparition of Christ
ynre

and a good Conscience, & that there is no feasting in heauen, valesse there be first the feast of a good Conscience here on earth. But why a **feast?** A feast for three regards.

1. For the **selfe sufficiency**, and sweet **satisfaction** and **contentment** that a good Conscience hath within it selfe. Feas-

ting & fasting are opposite. In fasting vpon the want of food there is an emptiness and a griping hunger, which makes the body insatiably to craue. But at a feast there is abundance, and variety of all dishes and dainties, ready at hand to satise a mans appetite to the full, he can have a mind to nothing but it is before him. The very best of every thing that is to bee had is at a feast. **A feast of fat things, Isa. 25.6. of fat things full of marrow.** Such is the sufficiency of satisfaction, the abundance of sweetnes, and contentment that is to be found in a good Consci- ence. It is a table richly furnisht with all varieties, and dainties. There is no pleasure, comfort, or contentment that a mans

*aliquid tam
facile po-
refit explore
in formam
mentis quā
boni operis
conscientia.
Ambr de
ffic. l. i. c.
31.*

anguish of spirit, so now whilst wee have the day of life and grace, la-
bour we to get and keepe good Con-
sciences.

C H A P. XIII.

*A second meane, A good Conscience is a
continall feast.*

The second
motive to a
good Con-
science.

THus haue we scene the first mo-
tive, from the benefite and com-
fort of a good Conscience, in such ca-
ses, and times, as a man stands most in
need of comfort. A *second meane* fol-
lowes, and that is that we finde, *Prov.*
15. 15. *A good Conscience is a continual
feast.* 1. It is *a feast.* 2. *Better than a feast.*
It is a *continall feast.*

I. *It is a feast.* The excellency of a
good Conscience is set forth by the
same thing, by which our Saviour sets
forth the *happinesse* of heaven. *Luk. 14.*
And well may both be set forth by the
same metaphor, considering what a
neare affinity there is betwixt heaven
and

*Quo enim
melius epi-
lantur ani-
mi quam
bonis factis,
aut quid*

fore the Lord, &c. **I** **t****hou** **s****halt** **o****f** **s****r****e****c****u****b**

feast of Tabernacles seven days, &c. And
thou shalt rejoice in thy feast &c. Ther-
fore thou shalt surely rejoice. And that
extraordinary feast on the fourteenth
and fifteenth of **A****d****u****r**, in memoriall of
their deliverance from **E****g****y****p****t**, see how
it was kept, *Est. 9. 19. 22.* They kept
them days of **g****la****d****ne****ss** and **fe****a****s****t****i****n****g**, of
se**a****ting** and **re****i****oy**. Even such is the excel-
lency of a good Conscience. All the
merriment and musick, wine & good
cheere, will not make a mans heart so
light and so merry, asthe wine which
is drunke at the feast of a good consci-
ence will do. This takes away all head-
winnesse and sadnesse of spirit, and hath
the like effects with naturall wine. It
makes a man forges his spirituall pover-
ty, and remember that misery no more,
Pro. 31. 7. Nay, as wine not onely takes
away sadness, but withall brings a natu-
rall gladaues with it. *Psal. 104. 15.* **W****i****n****i****ne**
t**a****k****e****s****g****la****d****ne****ss** **t****o** **the** **he****a****r****t** **o** **f** **m****a****n****s**, so doth
this wine at this feast. *Psal. 97. 11. 12.*
L**i****g****ht** **i****s** **s****o****m****e** **f****o** **r** **t****h****e** **r****ighte****ous****,** **and**
g**la****d****ne****ss**

mans heart can wish, but it may bee abundantly had in a good Conscience; as at a feast there is a collection of all the dainties and delicacies that sea and land can afford.

2. For the *mirth*, and *joy* of it. *A feast is made for laughter, Eccles. 10. 19.* A feast there is mirth, musick, and delight in the comfortable vse of the creatures. Heauiness of heart, pensinenesse, and sorrow, these are banisht frō the house of feasting. Fasting & feasting are opposite, in fasting indeede there is weeping, mourning, and sorrowing; but in a feast contrarily, there is mirth, merriment and joy.

There were under the Law appointed solemne holy feasts anniversarily to be celebrarde, and at those solemn feasts were the silver trumpets sounded, *Numb. 10. 10.* and the sound of the trumpets was a *joyfull sound. Psal. 89. 15.* For their festivitie were to bee kept with speciall ioy. *Deut. 16. 10. 11. 13. 14. 15.* *These shalts keep the feast of weekes unto the Lord. &c. and then shalst reioyce before*

This is our reioycing, the testimony of our Conscience. Yea and that ioy commanded, Des. 16. At the feast of Tabernacles what was it but a type of that spirituall ioy, that the faithfull vnder Christ should haue in keeping the feast of a good conscience? The feast of a good conscience is the true feast of Tabernacles, in which as in the other, there shall need no charge to reioyce, and be merry, this feast will put such spirit and life into a man, as shall make him sing, skip, and shout for ioy.

The feast of a good conscience is not like a funerall feast, where mirth and ioy are vnseemely, and vnseasonable guests, there are heavy hearts & looks, teares, and mourning (which by the way how well they suit with feasting, let the world judge) but the feast of a good conscience is a nuptiall feast, a marriage feast, and the day of marriage is *the day of the ioy of a mans heart,* Cant. 3.11. Such a feast, euен a ioyfull marriage feast doth a good conscience make.

Often-

Good Conscience.

glades for the vpright in heart, Rejoyce in the Lord ge rightness. None so gladian heart, has the vpright in heart. Nay, such is the vigour and strength of this wine, at this feast, that it not only glads a mans heart, but makes a man as not able to contayne, euerto shourt for ioy, *Psal. 32. II. Shout for ioy all ye that are vpright in heart, yea shew a loud for ioy,* *Psal. 132. 16.* That looke as it is sayde of the Lord, *Psal. 78. 65. The Lord dwelled like a mighty man that shouts by rea-son of wine.* So such is the plenty, abundance, sweetnes, and strength of the wine of this feast, that it makes men in a holy iollity, event to breake forth into shouting, & singing. This wine being liberally drukken, wherein there is no excesse, fills a mans heart with such an overflowing exuberancy of ioy, as hee cannot hold, but he must needs shew it in Psalms, Hymns, and spirituall songs; and hence it is, that *the righteous do sing and rejoice, Pro. 29. 6.* So that what ioy a feast can yeeld, that can a good conscience yeeld much more, *2.Cor. I. 13.* *This*

1. Cor. 13.13. *The Communion of the holy Ghost be with you.* What feast in the world cā shew such company? And good company is the chief thing in a feast. Thus a good conscience is a feast.

2. It is better then a feast. And that in thre regards.

I. In regard of the *continuance*, and *perpetuity* of it. A *continual feast*. *Nabal* made a feast, a feast like a King. 1.Sam. 25. but that feast lasted but one day. *Sampson* at his marriage had a feast that lasted seven daies. *1 Kings*.14. 17. but yet that feast had an end, *A bosome* of his feast was the longest feast that ever we reade of. *Esth*.1.4. *He made a feast many daies, an hundred and four score daies.* But yet, ver. 5. it is sayd, *And when those daies were expired.* So this long feast had an end. It was continued for many daies, but yet no continual feast, it had an end. The feast of a good conscience is not like an *unintermitting* Commencement feast. Great exceedings, & extraordinary good cheere and company for one night, but the next mor-

row

Good Conscience.

Oftentimes these bodily feasts are but heauy feasts, many for all their good cheere, company, and musickle, cannot put away the heavines of their hearts, but euen in their feast are sad hearted, and *Sampsons wife wept* all the dayes of the feast, *Judg. 14. 17.* yea though a marriage feast. But in this feast of a geod conscience here is no sorrow, heauiness, or sad melancholly, but all ioy and gladnes.

3. For the *society & company*. A feast is a collection, and a convention of many good friends together, whose society and fellowship is sweete each to other. There is no feast can afford the like company that a good conscience hath. *Woe to him that is alone. Ecc. 4.* that is the woefull and solitary condition of euill consciences. But a good conscience hath ever good company, *is not alone*, for the Father is with him. *10b. 16. 32.* yea, the Sonne is with it, and Christ, and the man with a good conscience, they *shappe*, and *feast* together. *Rev. 3. 20.* Yea, and the Spirit is with it.

I.Cr.

of a wife are *a continual dropping*. Pro.
19.13. A shrewish waspish wife, is a
continuall vexation, and disquiet. Such
is an evill Conscience, a continuall tor-
row. Contrarily, a good Conscience is
like a *good wife*. A good wife is *a contin-
uell comfort*, a comfort in health, in
sickness, in peace, in distress. Prov.3.1.

14. *She doth him good and not evill* all
the dayes of her life. Not some good,
and a great deale of evill withall, but all
good, good and not evill. Not good at
sometime, and none at other times, *but*
all the dayes of her life, she is a continual
comfort. Such is the comfort of a good
conscience. It keepes holy day, & fea-
sting every day; It is all *feast*; a feast for
ever; there is no *Lent*, nor *safing* daies
that interrupt this feast. This is the pe-
culiar privilege of this feast to be con-
tinual; belly feasting cannot be so: for
1. A man cannot alwaies *feast* though
he would, a mans reuenewes would be
exhaust, his expences would soone sinke
his estate. Continuall feasting would
soone begger & vndoer a man of good
estate.

ow to their bare Commons againe,
Not like the *feast of the Nativity*, at
which time there is great feasting and
great cheere every where for twelue
dayes, but when thoose dayes are ouer,
many a man is glad of bread & cheese,
glad to skip at a crust. But this is a con-
tinuall *feast* all the year long, all amans
life long. Therefore I. T. *bef. 5. 16.* Re-
joyce enermore, keepe open house, and
feasting all the yeaire long. The joy of
a good conscience was figured by the
joy at the feast of Tabernacles. That
feast lasted seuen daies. The ioy must be
as long. Seuenthe number of perfecti-
on, denoted the whole course of a
mans life, and so their seuen daies ioy,
the *continuall ioy* andiollity of this *con-
tinuall feast of a good conscience*.

Conscience, and a wife as they agree
in many things, beth they good, beth they
ill, so in this also. If the conscience be
euill, it is like an *euill wife*, and she is a
continuall euill. Pro. 27. 15. *A continual
dropping in a very rainy day, & a con-
tious woman are alike.* The contentions

of

is inconvenient, and vnlawfull. To
speak with the tayrest, that day which
God hath sanctified for his service, is
not so convenient for feasting. It may
be no lesse dangerous to devour *sanc-*
fied time, then sanctified things. And in
this case hath that saying a truthe. *If it*
not meet, that we should leave the Word of
God, and serue T. ables. *Act. 6. 2.* But know
this feast without any doubt may be
on the Sabbath, yea, it is the special fe-
stival, & high day of the weeke, where
in this feast is best kept. Againe, there
bee times wherein God calleth to re-
lēme fasting and humiliatiōn, as when
the Church is either in danger, or dis-
treſſe, þunþis feast is nor hindered by
fasting, it will stand well with it, and
many a ſpeciall dainty dish is ſerved in-
to this feast from a fast.

4. Suppose a man could and might
feast alwayes, yet were it a þreight
thing, and hog-like alwaies for a man
to be cramming and crowding in belly
cheere, alwayes to bee paunching and
gutting. It is that for which the rich

Q 2

Glutton

estate, p^o. 21. 17. *He has loves Wine & Oyle shall not be rich.* It is not so here; the revewen of a good Conscience is botomles, it cannot be spent, and therefore is able to keepe a rich, and a full furnishit Table all the yeaire long. Here is a mystery in this feast, the larger expens to day, the more layd in to keep the feast the better to morrow; a man growes rich by feasting.

2. Suppose a man might be able to feast alwayes, or might feed at another mans Table continuall y^e, yet would it weare a man beyond measure. It would but gugge and cloy a man. All earthly pleasures haue a satierie, and breede a loathing by frequent use. But this is the admirable excellency of this feast of a good conscience, here a man may feed, and eat with continuall delight. At this continuall feast, here is a continuall fresh appetit and fresh delights; here is continuall feasting without loathing and satierie.

3. Neither may belly-feasting be continually. There be sometimnes where it is

*Vaduptas
tunc cum
maxime de-
lestat extin-
guitur. Nec
militura lo-
ci habet i-
raq; citro im-
pleret radio
est, et post
primum im-
petum mar-
cer Senec de
ut best.
cap. 7.*

a dry *merself* good cheere, makes a feast
of a cruit. But when there is inward
quietnesse of a good Conscience, and
a mans heart is at quiet from his peace
with his God, what excellent cheere
is a dry *merself*, then? Though a man
have ever so good fare, yet to haue it
sawced with the bitternesse of conten-
tion, and to live in a continual wrang-
ling with peevish people, what poore
content would a wel furnisht Table af-
ford such a man? And what poore
cheere, especially, would all the feasts
in the world make, where there is
brawling & contention from the con-
science? Hererthen is the excellency of this
feast above all other feasts. This feast
is able to subsist, and to maintaine it
selfe without other feasting; other fea-
sting is nothing without this of a good
conscience. Other feasting often hurts
and hunders this feast, whilst men by
their vaine & licentious carriage there-
in, *Feasting without al feare*, Iude 12. do
make the Conscience fast and sterue,
and whilst their Quailes are betweene
their

Glutton is taxed, *Luk. 16.* that he *feasted deliciously every day.* But here to feast at this Table *every day,* is that which makes a man euery whit as *Angel-like,* as belly-feasting every day makes a man *swine-like.* Here it is a mans happiness to be an holy *Epitome.*

2. It is better then other feasts, in regard of the *Independencie* of this feast upon any other outward thing. This feast is able to maintaine it selfe of it selfe, & within it selfe. A man that hath a good conscience, hath a feast, though he haue nothing else but it. A good Conscience, though it haue nothing but brown bread and water, yet this hard ware marres not the feast; For this feast *stands not in meats, and drinke, but in righteousnes, peace, and joy in the body Ghost,* Rom. 14, 17. *Quietnesse and a dry mans selfe is better then an house full of good cheate with strife,* Pro. 17, 1. Though it be but outward quietnes, when a man is free from vniust vexations, & the molestions of froward and contentious dispositions, even such quietnes makes

*Nunquam
crederis
failem quae
adventio
latus est,
exibit gau-
dium quod
intravit.
Senec. ep.
99.*

good conscience, and how is it with him then? Just as with *Belshazzar, Dan-*
s. where the hand-writing on the wall,
marred all his mirth; or else it is in such
accase as it was with *Haman*. The foole
brags that he alone is invited to *Eshers*
banquet with the King, *Eshers*. 12. Oh,
how happy a man was he, vnder how
fortunate a Planet was he borne, to be
the King and Queenes Favourite both!
But see what little reason hec had to
brag. *Chap. 7, 2.* Even at the *banquet of*
Wine, *Eshers* gives him a cup of gall at
the banquer of Wine. Doth she accuse
Haman to the King. Oh ! how many
glooyd their banqueting, & their fea-
sting, but how offend do their Conscien-
ces put *Eshers* tricke vpon them, even
accuse them to God, and gall and girde
them in the middst of their wine. Con-
science serves many, as *Absoloms* vilai-
nies served *Ammon*; when his heart was
merry at *Absoloms* feast, then they stabd
him to the heart. Conscience deales
with them as the *Israllites* were dealt
withall in their Quayle feast. They
had

Good Conscience.

their teeth, *leanness enters into their*
seale. Psalm. 106. 15. So farre is bo-
 dily feasting from helping, that it
 hinders this feasting rather. Consci-
 ence, eatthave mirth enough without a
 feast, but little is the comfort and con-
 tent that a feast can give, where the
 Conscience is not good. Men may set
 a face vpon it and bragge, laugh, and
 be iolly in their feasting, but yet in the
middest of that laughter the heart is sor-
owfull, and the ende of that mirth is
heauiness, Prov. 14. 13. Conscience
 wakened even in the middest of the
 greatest iollitie, gives men many a
 bitterwitch at the heart, and in the
 middest of all their revillings, gives
 them *Vineger and Gall* to drinke. A
 good Conscience is it that sweetens
 and seasons all the dishes of a feast,
 that is the lawce that makes meat sa-
 vorous, the sugar that sweetens Wine,
 that is the musicke that makes a mans
 heart daunce.

But let a man goe to the most sumpt-
 tuous, and delicious feastes without a
 god

Sed non
 est ista
 hilaritas
 longa obser-
 vas videlicis
 eosde intra-
 exiguum re-
 pias accri-
 me rideas,
 et accrue me-
 ruder. Sc-
 nec ep. 29.

so is out of the reach of the poorer sort. But here is the excellency of this feast. The poorest that is may make it, and the poore haue as good priviledge to make it as the rich, & the poore in this respect may keepe as good an house as the best Nobleman, yea, for the most part the poorer sort keep this feast best. *Nestor makes a feast like a King,* but wretched man, in the meane time what feast keeps his Conscience? It may be many a poore Carmelite neighbour of his, that went in a poore russet coate, and liued in a poore thatcht cottage, kept that feast abundantly, and richly, whilst he poore sot had nor the crums that fell from their Tables. *Lazarus* could not haue the crummes that fell from the gluttons table, but how happy had it beene with the glutton, if instead of his delicious fare hee might haue had but the reverns of *Lazarus* boord! *Lazarus* may not come to his feast, no nor yet to his fragments, neither will *Lazarus* condition permit him to feast at the glutton did, but yet this

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had their Quailes, and their dainties,
but a man would rather want their
good cheere, then haue their fawce.
Their sweet meat had shraple fawce.
Whilst the flesh was betweene their
teeth, Gods anger brake in vpon them.
So whildest many are chewing their
dainties, conscience fills their mouth
with gravell, and so fawces and spices
their dishes, that they finde but little
content therein. So miserable are all
feasts and merryments of this world,
when a man wants the imdependent
feast of a good Consciencie. So happy
also are they that haue the feast of a
good Conscience, although they never
taste bitt of other feast whilſt they liue,
although they be denied the crummes
that fall vnder the feasting Gluttons
Table.

3. It is better in regard of the *Yniere*
/alitie of it. As for belly-feasts, it stands
not with every mans condicōn, and
purſe, to make them. It belongs onely
to the richer & abler sort to feast. Feaſt-
ing is a matter of charge & cost, and
so

no other argument then this, to invite them to a feast, as in that Parable, Lk.

14. Behold, here is the same argument, to mooue you to bee in loue with a good Conscience, behold the Lord inviteth you to a feast where vch sh. i haue sufficiencie, without want, or loaching, where ye shall haue wine, mirth, musick, and good Company to drinke full. The twelve dayes feast of the Nativitie, how is it longed for before hand, and how welcommed when it is come? And what may the reason be?

But onely because it is a feasting time. This is counted a blessed good Time. And why a blessed good Time? As Christ was a blessed good man, and the Prophet that shoud come into the world, and therefore shoud be made a King, because he had fed, & filled their bellies. Job. 6. So the most maketh a blessed time, not for the memoriall of Christ's Incarnation, but because of the loues Christ shall be a King, and because of the feast, the Time is blessed. Well then, & is the world so desirous, and

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this feast of a good Conscience, Lazarus may make as well as he, and can, and doth keepe it, whilfit the glutton feeleth many an hunger-biting gripe. What an excellent feast is this, above all other feasts; wherein the russet bath as much priviledge as the oliver, the begger as the King, the poore tenant, as the rich Landlord? The rich Landlord often so feedes vpon, and eates vp his poore tenant by oppression, that the tenant is kept low enought for feasting; It is well with him if he haue food, he had not need thinke of feasting. But loe now the excellent feast of a good Conscience; Here may the tenant keepe as good theere as the Landlord, yea, and it may be may feast, whilfit the rich Landlord is readie to sterue for want of this provision.

Now then all this considered, what a Motine shoulde it be to make vs in loue with a good Conscience: How powerfully shoulde this persuadew vs thereto! When God would perswade men to come to the ioyces of heaven, he wch no

conceit that it is the way to marre all their mirth, and to make a man lumpish & melancholly. Doe not beleue the devill, do not beleue his lying agents. It is a profane Proverbe, that *Spiritus Calviniatus est spiritus melancholicus*. A good Conscience is a feast, a feast with all dainties, musick, and wine. Can a man be melancholly at a feast, at so ioyfull, and so sweet a feast? Doth feasting make men melancholly, or make men merry? Make men weep, or laugh? If a man shoud cry downe feasting with this argument, That it makes men melancholly, would not all men laugh him to scorne? And why then shoud a man feare melancholly more from a good Conscience, then from a feast? There is none lives so merry a life as he that keeps a good Conscience, he is very gay at a feast, he is at Myses banqueting. Yet still worst ditties of this feast, even those at the lower end of the Table, are better then the most choyce dainties of other feasts. They very teares that a good conscience sheds haue more ioy

Good Conscience.

and so glad of feasting? Are feasting Times such blessed Times? Lo then I invite you to a feast, to a blessed good feast indeed, that will make you blessed and truly happy. Not to a feast of twelve dayes, but to a feast that lasteth all the twelve moneths of the yere, to a continuing, and a continuall feast. How glad are many when they may go to a feast? Lo! a way to make feasts for your selues. What a credit is it counted in the world for a man to keepe a good, and a great house, to keep feasting and open house for all commers, during the Feastrivie of the twelve dayes. Would we haue this credit of good house-keeping, not for twelve dayes, but for all the yere longe, Get good Consciencies, keepe good Consciencies. There is no such good house-keeper, as is the *Good Conscience-keeper*; for, a good Conscience is a feast, a continuall feast. There is nothing that men desire more then to liue merrily, and how many stumble at Religion, and keeping of a good Conscience, vnder an idle conceit

bit. The wine of this feast makes them forget all their sorrow.
Now then that we would be so wise as to hearken to Gods invitation to this feast, *Let vs keep the feast with the bread of sincerity and truth, I Cor. 5.8.*
Take heed now that we put not off God as these did, *Link 14.* invited to the feast, with the excuses of Farmes, Oxen, and the like. So doe many, vrge them to the keeping of a good Conscience, & their answer is, If they should be so precise how shall they liue, they shall haue but poore takings if they take such a course, *I pray haue me excused,* I must liue. Thus they answer, as many good husbands, when invited to frequent feastings, doe; No beleue me it will not hold out, if I goe every day a feasting, I may go one day a begging, I must follow my busynesse and let nothing goe. And so say men here. But take heed of putting off God thus. The time will come that thou wouldest give all thine Oxen to haue but the scarpes & shaps of this feast, and thou shalfe

joy and pleasure in them, then the worlds greatest joyes. And if the carenes of a good conscience be such, what is the mirth, & laughter of it? If weeping be so sweet, what is singing? If the souer dishes be so daintie, what are the best services? Would we then live merrily, and passe our dayes loquendly indeed? Get a good Conscience, and thou keepest a continuall feast, & that continuall feast will keepe thee in continuall mirth, and continuall joy. Yea though thou be in affliction, and under crosses, as thy dayes vnto the world may seeme exceedingly evill, yet that thou liue merrily as at a feast. Yea, this is the scope of that Scripture, *All the dayes of the afflicted are evill, namely, in the eyre and iudgement of the world;* but *get a good Conscience, & then are all the dayes of a mans life feast.* A good conscience refresches them, and turnes fayling dayes into feasting dayes. A good conscience refresches man in his poverty, in his sickness, in his prison, and checkes expaunger though many a hungry
bit.

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2,3

ting and keeping of a good conscience. Besides what hath been layd, it is worthy of our consideration, that without a good Conscience all our actions, yea, our very best services to God are so farre from goodnes and acceptancce, that they are abominable and distastfull vnto the Lord. The formall goodnesse of every mans actions is to bee judged, and esteemed by the goodnes of his Conscience, which being evill and defiled, makes all a mans actions to be such, *1 Tim. 1.5. The ende of the commandement is love.* But what kinde of love doth the commandement require, will any shewes or shadowes of obedience serue the turne, will the bare dutie doing passe for currant? No, but such loue to God and man, and such performance of obedience as proceedes from *a pure heart and a good Conscience.* So that let a man doe all ourward actions of obedience, yet if a good Conscience bee wanting all is nothing, *For the ende of the Commandement is loue out of a good Conscience.*

R

I shall not haue them, God will serue
thee as he did them, Luk. 14. 24. None of
~~those men which were bidden shal taste of~~
~~my supper.~~ Those that care not to kepe
the feast of a good Conscience, shall
never comerto Gods feast in heaven. If
you refuse to come to this feast now,
God will at the last day thrust you out
of doores, when you will bee pressing
and crowding in, and shall say to you
Get you hence yee despisers of a good
Conscience, you scorned the feast of
a good Conscience, and therefore
now the feast and guests of heaven
for me you, here is no roome for such
to feast here, who haue made their
consciencess fast heretofore.

Chap. XIII.

A third & yvorne motiu to a good
Conscience.

The third
motiu to a
good Con-
science.

Come we now to a third motiu,
that may yet helpe to stiffe vp our
loues to this necessary dutie of get-
ting

services of all evil consciences. See Pro. 15.8. *The sacrifice of the wicked*, that is, of him that hath an evill Conscience, is an abomination, but the prayer of the upright, that is, of a man that hath a good and upright Conscience, is his delight. Obserue the opposition, Hee sayes not the *prayer* of the wicked, and the *prayer* of the upright, nor the *sacrifice* of the wicked, and the *sacrifice* of the upright, but the *sacrifice* of the wicked, and the *prayer* of the upright. A sacrifice had prayer with it, but yet it was more sumptuous and more solemnthen single prayer. Now who would not thinke but such cost shoulde make a man welcome, yet the single prayer of the upright is accepted, whilest this sacrifice is an abomination, yea, and that a vile abomination, 1/4. 66.3. A man of evill Conscience delighting in his abominations, makes his holiest services such. Let such an one come to the Sacraments, and how will it be with him there? even as in the former, To the impure; even the pure Sacraments are im-

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Science. As is a mans conscience; so are all his workes, and therefore nothing acceptable that a wicked man doth, because he doth it with an ill conscience. *To the pure all things are pure,* but to the defiled their Conscience is defiled, and that being defiled, it defiles all it meddles with, as vnder the Law the Leper defiled all he touched. The best meate, disift and dressed with defiled & dirty hands, is loathsome to vs.

The honest workes of a mans calling are good workes in themselves, but no good workes to him that doth them without a good conscience, *Prov. 4. 14. An big looke, and a proud heart, and the plowing of the wicked is sinne.* The calling of husbandry is counted the most honest calling of all others, yet where a good conscience is wanting, a mans very plowing is sinne. Consider the holy duties of Religion and Gods service, and how is it with a man wanting a good Conscience in them? That curse of *Davidss Psal. 109. 8. Let his prayer be turned into sinne,* lies vpon the serui-

with a *pure Conscience*, as slight as the world makes of purity. *How much more shall the blood of Christ purge your Consciences from dead works.* Heb.9.14. But to what end are they purged? *To serve the living God.* Therefore mark, that till the Conscience bee *purged* and made good, there is no *serving of God.* So Heb. 10.12. *Let us draw near*, that is, in prayer, and the like duties; But how? *Harrowing our hearts sprinkled from an evill Conscience.* Otherwise it is but a folly for vs to draw neere, for God will not be neer when a good conscience is far off. And therefore we are bid to *purifie our hearts*, when we are bid *draw nigh* to God. Iam.4.8.

Behold herethen a speciall motive to make a good Conscience beautifull in our eye. As we would be loath our ser-vices of God, our prayers & holy per-formances, should bee abominable in Gods eye, so labor for good consci-en-cies. As we would haue comfort in all our duties of obedience, so labour to make our conscience good. It is a great deale

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impure. *Simon Magnus* rather defiles the waters of baptisme then they cleanse him, and it is not carnall baptismethat avayles any thing without the *answere* and *Explication of a good Conscience*, 1 Pet. 3. 21. And for the Sacrament of the Supper whether doth it profit an vncleane Conscience, or such a Conscience pollute it? It may be iudged by a like case, resolved, Hag. 2. 11. 14. The vncleane person by a dead body touching the *Bread*, or *Wine*, or *Oyle*, makes these to be *vncleane*. The ceremoniali vncleanness by the touch of a *dead body*, typified the morall vncleanness of an euill conscience, vnpurged from *dead workes*. God lookes specially at the Conscience in all our seruices, and if hee findes that foule and filthy, hee throwes the dung of mens sacrifices in their faces, that come with the dung of their filthy Consciences before his face. See therefore how *Paul* scrues God, 2 Tim. 1. 3. *Whom I serve from my forefathers with pure Conscience*. It is an *impure service* that is not performed with

commodity, a precious freight, and a good Conscience is the bottome, and the vessel wherein it is carried. So long as the Ship is safe and good, so long the goods therein are safe, but if the Ship split vpon the Rockes, or haue but a leake therein, then are all the goods therein in danger of being lost and cast away. So long as a man keepes a good conscience, there is no feare of loosing the faith, the integrity and soundnesse of the doctrine thereof. *Conſtancie* in the truth, is a fruit of good conscience.

Pſal. 119. 54. 55. I haue kept thy Law, he had nor declin'd from, nor forsaken the truth of God, but what held and kepr him? *This I had because I kept thy precepts.* Keeping of a good conscience will keepe a man in the trut̄: It is that which is the onely preservative to save from all errors, heresies, and false doctrines. The better Conscience, the sounder Judgement, the sounder heart, the sounder head. As the better digestion in the stomach, the freer the head is from ascendent fumes that would distem-

Good Conscience.

deale of confidence that silly ignorant ones haue in their *good prayers*, & their *good serwing* of God, as they call it, yea it is all the ground of their hope of saluation, when they are demanded an account of their hope: Now alas your good prayers, & your good serwing of God! Why what doe you talking of these things? Hath Christ purged your *Consciencies from dead workes*? Haue you by faith got your *Consciencies sprinkled* and wrinced in Christs bloud, and so haue ye made them good? If not, never talkle of *good prayers*, and *good serwing* of God: your prayers cannot bee good whilst your Consciencies are naught. An *evil Conscience before God*, and a *good service* to God cannot stand together. But would you haue your *prayers good indeed*, and your seruice acceptable indeed? Then let your first care be to make your *Consciencies good*.

Fearfully, let this worke with vs as a maine *motiue to a good Conscience*: That is the *Ship* and the *Arke* wherein the *faith* is preserued. The *faith* is a rich com-

The fourth
motive to a
good Con-
science.

him from the pestilence, and infection of Popery, Arminianisme, Brownisme, Anabaptisme, &c. So long as the ship of Conscience is whole, so long the Jewell of faith is safe. **Paul** would have a Bishop *to hold fast the fairefull Word,* and to be found in doctrine, *Tit. 1.9.* But yet marke it, that hee would first haue him bee a man of a good Conscience, in the two foregoing veries. And *1 Tim. 3.9.* hee would haue the Deacons *hold the mystery of the faith in a pure Conscience.*

Contrarily nothing so endangers the losse of the faith & truthe, & soundnes of doctrine, as doth the losse of good Conscience. A corrupt Conscience soone corrupts the iudgement.

1 Tim. 1.19. Holding faith and a good Conscience which some having put away, concerning faith haue made shipwrack. If the ship of Conscience cracke, how soone will the merchandise of faith wracke? If once the Conscience cracke, the braine will soone prove crazie; and an vnfound Conscience makes a fearfull

distemper, and trouble the same, *John 7.17. If any man wil doe his will, hee shall know of the doctrine whether it be of God.*

How shall a man come to haue a sound and a good judgement, to bee able to judge what is truth, and what is not? Let him get a good Conscience, and make conscience of *doing the will of God, John 14.21. He that hath my commandments, and keepes them, &c.* such a man hath, and keeps a good Conscience. And what benc fit shall such a one haue by keeping a good Conscience? *I will love him, and I will manifest my selfe vnto him. And Psal.50.23. To him that orders his conversation aright, will I shew the salvation of God.* God doth communicate himselfe and his truthe to such as make Conscience of their wayes. The pure in heart shall see **God**, and the secret of the Lord is with them that feare him.

So that he that hath a good Conscience, hath the onely Antidote, the most excellent Amulet, and plague-cake at his breast that is in the world, to save him

flocke. There is an vncionable Shepheard, a man that makes no Consciencero attend his ministry. What becomes of him? *The sword shall bee upon his right eye,* his best eye. *And his right eye* (shall not be pore-blinde, or dimmed, but) *shall bee vterly darr-kened.* The losse of good Conscience brings vpon men of knowledge and learning, that reproach that *Nahash* the Ammonite would haue brought vpon all Israel. *I Sam. 11.2.* It thrusts out their *right eyes.* Ill Consciencies not onely make men looke a squint, but it blindes them, and takes away their sight.

And what is the reason that Popery gets ground so fast, and so many turne Papists so easily? Surely it is no wonder, how shold it be otherwiche, when men either having lost all good Conscience, or making no Conscience of their wayes, but living loosely, viciously and licentiously, haue therby prepared a way for Antichrist and his religion, to enter with all successse.

No

Good Conscience.

fearefull way for anynsound and a rotten iudgement. 2. Tim. 3. 8. *Theirefft the truth,* there is their corrupt Conscience: what followes vpon it? *Men of corrupt mindes, vnsound in their iudgement concerning the faith.* How frequent a thing is it in experience to see men when they loose good Conscience, together with it either to *lose their gifts, as the unprofitable servant his masters talent, or else, to lose the truth, and to fall into pestilent and dangerous errors.* So those Prophets that made not Conscience in faithfull and holy execution of their office, see what was the fruit of their evill Conscience. Mic. 3. 5. 6. 7. *Therefore sight shall bee vnto you that yee shall not have a vision, and it shall bee darke unto you that yee shall not divine, and the sunne shall goe downe over the Prophets, and the day shall be darke over them, &c.* Their darknesse in life should bee plagued with darknesse in iudgement. To which purpose that is notable, Zach. 11. 17. *Woe to the idoll shepheard that leasest the flocke.*

Church, swearers, grosse profaners of
the Sabbath, vncleane and debauched
drunkards, such as our Church was
sick of, and desired even to spue forth,
and then when they haue become a
prey to all vicious courses, through God's
want of **Conscience**, thorow God's
iust judgement they haue become a
prey to *Romish locusts*, whose commission
is *only to hurt such*, & not those whom
the sap of a good Conscience keepes
fresh & flourishing as the greene grassie
and trees of the earth. *Apec.9.4.* For as
Solomon speakes of the bodily harlot,
Eccle.7.26. so it is true of that spiritu-
all whore of Babylon. *Her heart is*
snares and nets, her hands as hands, her
delusions strong ; *who displeases God, and*
hath a care to keepe a good conscience
shall escape from her, but the sinner, and
hee that makes no Conscience of his
wayes, *shall be taken by her.*
Well, leevrs think well vpon this mo-
tive, we live in dangerous & declining
dayes, wherein men with a greedinesse
turne to their Romish vomit againc.
Besides,

transfus-
giunt, nec
ferre solent
accidere,
vt ante circu-
ca fidem a-
liquis nau-
fragis,
quam nau-
fragare est.
perit circa
mores, Bel-
lar.Orat.
prefix. rom.

4.

Good Conscience.

No wonder that men turne Papists so fast, when long since they haue turned good conscience going. For that which *Bellarmino* speaks is in the generall certainly true, though by him falsoy and maliciously applyed, That they be not holy and graue men, but wicked, light, curious, wanton ones, that turne Ethnicks, or Hereticks, and that it seldome comes to passe, that any man makes shipwracke concerning the faith, that first makes not shipwracke concerning manners. See the truth of it in many of our backsliders to popery, especially such as haue beeze zealous propagners of the truth. Where began the first declension, where the first flawe? Had not their Consciencies first brushit upon some rocke? was not the first leake there? and when they had first put away good Conscience, then there was a speedy banishing of truth, and a ready entertainment of error. And for the common sort of their converts, consider if many times they haue not bin the very riffe-raffe of our Church

*Cum aree
ventilari
incipient,
non frame-
ra sed palea
venio abri-
piente sepe.
tanter ab
arex. Ita
profess curia
Ecclesias per
Ethnicorum
persecutio-
nes, vel Ha-
reticorum
deceptiones,
Deo per-
mittente,
criteratur,
aut venti-
latur a so-
tana: non
viri sancti,
est gravis
sed improbi-
leves, curi-
osi, lascivi
ab Ecclesie
sevolentes
ad Ethnicos
hereticos/see*

rome. Hold one, and hold both.

As therefore thou wouldest feare to
turne Papist, or any other heretick; so,
be sure to hold a good Conscience, to
hold on a good, honest, and a conscio-
nable man. So long as thou standest vp-
on that ground, thou art impregnable,
and the gates of hell shall not be able to
draw thee from the faith of the Lord
Iesus. *Pro. 6.10.22.24. My sonne keepe ihy*
Fathers commandement, &c. And it will
keep thee. So I may say here, Keepe a
good Conscience, and it will keep thee, it
will keep thee sound in the faith, it
will keep thee from being drawne a-
way by the errour of the wicked, & it
will keep thee from the Wine of the
fornications of the Whore of *Babylon.*

CHAP: XV.

The last monition to a good Conscience; The
wisdom of an evill one.

THE last monition remains, and that
is, **T**he **p**orror and **m**isery of an
evill

The fift
monition to a
good Con-
science.

Besides, the factors of Antichrist are exceeding busie and pragmaticall to draw men from the faith of Christ, and the holy Ghost tell vs they shall come with *strong delusions*. Now then all you that be the Lords people, save your selues from this dangerous generation, all you that haue or would be knowne to *haue the sealed of God on your foreheads*. Save your selues from the seduction of these *Lectors*. I, but how may that be done? The delusion is strong, and it may be, wec are weake. Loe then here is a remedy against their danger. Get, and keepe a good Conscience, liue as *Paul* did, in all good Conscience, and thou shalt be safe from all their delusions. *I have kept the faith,* sayes *Paul*, oh! letit be the care of vs, that that may be our closing voyce at our last day, and if we would *keepe the faith*, let vs *keepe a good Conscience*; Hee that in his life time can say, *I keep a good Conscience*, he at his death shall be able to say, *I have kept the faith*. Faith, and a good Conscience are both in a borne.

in a continual *fear*, and to haue a mans heart alwayes in shaking firs of *fear*, is a misery of miseries. And such is the misery of an euill conscience. *Pro. 28. 1.* *The wicked flees when none pursues.* One ly his own guilt pursues him, & makes him flee. His owne guilt causes *a sound of fear in his ears.* *Iob 15. 21.* Which makes him shake at the noyse of a *shaken leafe,* *Lev. 2. 6.* yea, that so scares him that *terrores make him afraide on every side, and drive him to his feete.* *Iob. 18. 11.* Yea, there are they *is great feare where no feare is.* *Phil. 5. 3.* So that a man with an euill Conscience awakened, may be named as *Pashur is.* *Ier. 2. 3.* *Magor-Missabib, feare round about, as being a terror to himselfe, and to all his friends.* *verste 4.*

An euill Conscience, even makes those feare fearefull feares, of whom al other stand in fear. How potent a Monarch, and how dreadfull a Prince was *Belsazar, who was able to put him in to any fear, whom all the earth feared?* And yet when his guilty conscience

lookes

Proprium autem est innocentium rapido. Male de nobis actus erat quod multisce leta legem et iudicem effigunt, scriptas suppicias, missilla nostra ruralia et grassia de presentibus soliverent, et in locis patentes timor cederet. Senee, ep. 98.

Good Conscience.

evill Conscience. If men did but truly know what the evill of an evill Conscience were, and how evill a thing, and bitter it will bee when Conscience awakens here, or shall be awakened in hell, a little perswasion shold serue to moue men to live in a good Conscience. We may say of the evill Conscience, as *SaIomor* speakes of the drun kard. *Pro.23.9.* *Wl o hath wee? who bath sorrow? who hath contentions? who hath wounds, bur not without a cause?* Even the man whose Conscience is not good, even hee that liues in an evill Conscience.

An evill Conscience, how miserable it is, we may see by considering the misery thereof, either *in this world*, or the *world to come.*

1. *In this life.* When an evill Conscience is awakened in this life, the sorrow, and smart, the horrour, & terror is as the ioy of a good Conscience, *un-speakable*. An evill Conscience in this life is miserable, in regard of *fear, perplexitie and torment*. To live in

not hope that it may be good which is written, and why may not this hope ease, and abare his feare. No, no. Though hee cannot reade nor understand the writing, yet his guilty conscience can comment shrewdly vpon it, and can tell him it portends no good towards him. His Conscience now relisheth of his godles impieties, in profaning the vessels of the Temple of the true God, and that for this his sacrilegious impropriation, and abuse of holy things, God is now come to reckon with him. Thus can his Conscience do more then all his wise men. *Afterwise men came in, but they could not readerbe writing, nor make knowne to the King the interpretation thereof.* Dan. 5. 8. But his Conscience is witer then all his wise men, and when they are all puzzeld, that interprets to him, that this writing meaneas him no good, and though hee cannot reade the syllables, yet his conscience gives a shrewd neere guess at the substance of the writing, and therfore hence comes that *executive* offeare,

S. 2. and

lookes him in the face, awakened by
the palme writing on the wall, see
where his courage is then. *Dan. 5. 6.*
*Then the Kings countenance was changed
and his thoughts troubled him, so that the
joyns of his loynes were loosed, and his
knees smote one against another.* Who
would haue had his feare, to haue had
his kingdome? Let him now cloath
himselfe with all his Maiesty, let him
ooke and speake as terribly as he can,
let him threaten the vilest vassall in his
Court, with all the tortures that tyran-
ny can inflict, and let him try if he can
for his heart, pur his poorest subiect in-
to that fright and feare that now his
Conscience purs him into, in therwile,
and middest of his iollitie. But I pray
what ayles he to be in this feare, in this
so extraordinary a feare? He can ney-
ther reade, nor understand the writing
vpon the wall. Indeed it threatened him
the losse of his kingdome, but he can-
not reade this threatening, he knows not
whether they bee bitter thinges that
God writes against him, why may he
not

comforts of the day into the terrors of the night. So that in this sense, it may be said of an evill Conscience, which of the Lord is sayd in another. *Psal.*^{139.} 12. *Vnto it the darernes, and the light are both alike.* As full of feare in the light, as in the daike. And besides, the Lord came but in a gentle wind, the coole breath of the day, now what a small matter is a coole winde, and that in the day time to, to put a man in a feare? Such small things breed great feares in euill consciences. In what aweful plight would *Adam* thinke wee haue bin, if the Lord had come to him, at the dead, and darke mid-night with earth-quakes, thunder, and blustering tempest?

We may see the like in *Cain*. After hee had defiled his Conscience with his brothers blood, in what feares, yea, what idle feares liued he? Hee is so haunted with feares, that though hee had lived in Paradise, yet had he liued in a land of *Noe*, in a land of *agitation*, yea, of *trepidation*. Judge what case

Good Conscience.

and those paroxysmes of horror. It was no better with *Adam* after his fall. After his sinne committed, we find him in a great feare, *Gen. 3.8. 10.* and he hides himselfe for feare. Now obserue how his feare is described, from the circumstance of the time. *They heard the voice of the Lord God, walking in the garden in the coole of the day.* *Lu-*
ther layes the Emphasis of the aggrava-
tion of his feare, vpon this word, the
winde or coole of the day. The night in-
deed is naturally terrible, and dark-
*enes is fearfull, whence that phrase, *P.**
91. The terrors of the night. But the day
 and the light, is a cheerefull, and a
 comfortable creature, *Ecccl. 11.7. Truly*
the light is fairer, and a pleasant thing it
is for the eyes to behold the Sunne. How
 is it then, that in the faire day light,
 which giues courage and comfort, that
Adam fearest, and runnes into the thic-
 kets? Oh his Conscience was become
 evill, and full of darkenes, and the dark-
 nesse of his conscience turned the very
 light into darkness, and so turned the
 com.

Gravis ma-
Le Consci-
entie, lux
cfl Senec.
ep. 123.

good Conscience, vers. 21. *There is no peace saith my God, to the wicked.* The windes make the sea ruffles, and stirre it to the very bottome, so as the waters cast vp mire and dirt. See in the troubled Sea, the embleme of a troubled Conscience.

But the *Torment* exceeds all, and the main misery of an euill conscience lies in that. It is a misery to be in feare, 2 misery to haue inward turbulencies & commotions, but to be always on the racke, always on the Strapado, this is farre more truely the suburbs of Hell, then is the Popish Purgatory. Oh ! the gripes, and girds, the stiches, and twitches, the throws, & pangs of a galling, and a guilty Conscience. So sore they are, and so unsufferable, that *Iudas* seeks ease with an halter, and thinkes hanging ease, in comparison of the torture of his euill Conscience. All the rackes, wheeles, wilde horses, hot pincers, scalding leade powdered into the most render, and sensible parts of the body, yea, all the mercilesse, barbarous.

*Pene autem
rehomocaus,
et malleo.
famoris illis
Quae et
Cedimus
primum
rexit Et
Rhodanum.
ibidem.*

S 4 and

Good Conscience.

case his euill Conscience made him in by that speech. Gen. 4. 14. *It shall come to passe, that every one that findes me shall slay me.* Surely, there could not bee many yet in the world, and those that were in the world, were either his parents, brethren, sisters, or neere kinred. His feare seems to imagine multitudes of people that might meet him, yea, & that euery one he meetes would murther him. What will his Father or Mother bee his executioners? What if any of his sisters mette him, shall they slay him, is not such a swash-buckler as he, able to make good his party with them? Loe what fearfull, & terrible things a guilty conscience projects. As an euill Conscience is miserable in its *fearnes*, so in those *perplexities* which this feare breedes. These perplexities doe miserably, and restlessly distract a man. If. 57. 10. *The wicked are like the troubled sea, whens it cannot rest, whose waters cast up mire and dirt.* What is the reason of these troublesome perplexities? The want of the peace of good

it, and shall desire to dye, & death shall flee from them, Popish ones tormented in their consciences, by the terrible and uncomfortable doctrines of satisfactions, Purgatory fire, &c. which those *Loyalls* should so terrifie them withall, should rather choose death then live in such uncomforable condition : *The sting of death not so smart, as the sting of a Scorpion in the conscience.* The sting of an accusing Conscience, is like an Harlot, *Prov. 7. 26. More bitter then death.* And as *Saintes* there speaks of the Harlot, so may it be sayd of a tormenting Conscience, Who so pleases God shall escape from it, but the sinner shall be taken by it.

Gods deare children themseules, many of them are not freed from trouble in their Consciences, but they haue their hells in this life, *Ier. 2. 2. Out of the belly of hell I cryed unto thee.* God for their triyal speaks bitter things to them, and not onely denyes them peace but, causeth their consciences to bear warre with them. Now when God puts his owne

male cogitationes, Conscientiae animis terrent. Ha sunt empsiss afflictive, dominique furia, que dices mortefuge parvus pessas à consolatatis filiis reportant. Cancer pro Rose, & mer. Sunt facinor, sum scelus, sum crudelias de famisate, ac mente deturbat.
Hec sunt impiorum furie, flammes, hec fures id. m. L. Pijou.

Good Conscience.

*Nolle dicere
quæ suæ
peſare in
pictore re-
ſum. In ve-
real. Satyr. 3.*

and inhumane cruelties of the *holy house*, are but flea-bitings, mere toys, and May-games, compared with the torment that an evill conscience will put a man to when it is awakened. It is no wonder that *Iudas* hangs himselfe, it had beeene a great wonder rather if he had not hanged himselfe.

*Nolite enim
putare
quænamadmo-
dem in fa-
bulis sapie-
numero vi-
detis eos
qui aliquid
simplicel-
latoque co-
miserint, a-
furari, &
perterreri
furiari, et
radis arde-
ribus sua
querique
francet
sunt terror
maxime
vexat su-
am mem-
que celum
agit, et
mentisque
afficit. Inne*

The *Heathens* fabled terrible things of their hellish *Furies*, with their snakes and fiery torches, vexing & tormenting haynous, and great offenders. These their *Furies* were nothing else, but the hellish torments of guilty Conscience, wherewith wicked persons were continually haunted, as some of the wiser of themselves have well obserued. All snakes, and torches, are but idle toyes, and mere trifles, to the most exquisite torment of a guilty and accusing Conscience.

The sting of Conscience is worse then death it selfe. *Apoc. 9. s. 6.* Their torment was as the torment of a scorpion when he striketh a man; And in those days shall men seeke death, and shall not finde it,

wish it, what wonder that *Judas* doth the deed. Conscience doth chastise the godly but with whips, but it lashes the wicked with scorpions. Now if the whips be so smarting to *Iesb*, as makes him *chose strangling*, what wonder that the scorpions be so cutting, as makes *Judas* seeke relief at an halter.

Yea, and that which addes to the misery of an evill Conscience, being awakened, it is such a misery as no earthly comfort can asswage, or mitigate. Diseases and distempers of the body, though they be terrible, yet Physicke, sleepe, & rest upon a mans bed, yeeldes him some ease, & some comfort. Some time in some grieves the comfortable vise of the creatures, yeelds a man some refreshments. *Prov.* 31.6.7. *Give wine vpon to those that be of heauie hearts, let him drinke, and forget his paine, & remembred his misery no more.* But Conscience being disquieted, findes no ease in these. *Darius* against his Conscience suffers innocent *Daniel* to be cast into the Lyons denne. What cheere hath he

owne children to these trials, and disquiets of Conscience, they are so bitter, & so biting, that had they not the grace of God to uphold and preserue them, even they could not bee saved from dangerous miscarriages. *Iob* was put to this triall, and his Conscience apprehended Gods anger, and we shall see what a case he was in. *Iob* 6.8.9. *O that I might haue my request, and that God would grant me the thing I long for, even that it wold please God to destroy me, that he wold let loose his hand, and cut me off.* Nay, *worſc.* *Iob* 7.14.15. *Thou scareſt me with dreams, and terrifiſt me through viſions, for that my ſoule chooſes strangling, and death rather then life.* Gods grace preferues his Saints from ſelfe-murder, but yet not alwaies from impatient wiſhes; *Iob* wiſhes strangling, and chooses it of the two, but goes no further. What wonder then that *Iudas* doth strangle himſelfe, when his Conscience stares him in the face, when as *Iob*, with whom God is but in ieft in comparison, chooſes strangling. If *Iob* with

with the windes, or else if *Job* did sleepe, yet did not Conscience sleepe, ver. 14. but even in his sleepe presented him with ghastly sights and visi-
ons, *When I say my bed shall comfort me, then thou scarest mee with dreams, and terrifiest me through visions.*

At other times when conscience hath been good, Gods people though their dangers have beene great, yet neither the greatness, nor neerenes of their dan-
gers have broken their sleepe. *Psa. 3.5.6.*
*I lay downe and sleepe, I will not be afraid of ten thousands of people that勘
se themselves against me round about.*
And yet if we looke to the title of the *Psalm, A psalme of David when hee fled from Absalom his sonne;* one would thinke David should haue had little lefft, or leasure to haue slept. *Peter* thought to haue bin executed the next morrow by *Herod*, and though he also lodgde betweene a company of ruffi-
any Souldiers, that happily one would feare might haue done him some mis-
chief in his sleepe, yet how soundly sleeps

he that night? *He passed the night in fasting,* Dan. 6. 18. Not in fasting in humiliation for his sinne, but conscience now began to gall him, and hee hauing marred the feast of his coscience, Conscience also marres his feasting, none of his dainties will now downe, his wine is turned into gall and wormewood, no ioy now in any thing. Hee had marred the musick of his conscience, and now he brookes not other musickle. *The instruments of my sinke were not brought before him.* His guilty coscience was now awakened, and now he can not sleepe; *His sleepe went from him.* So Iob in his conflict of Conscience hoped for ease in his bed, Job 7. 13. *My bed shall comfort me, my couch shall ease my complainant.* But how was it with him? Either he could not sleepe at all, verf. 3. 4. *Wearisome nights are appointed unto mee, when I lye downe I say when shall I arise, and the night be gone? and I am full of infections to and frome the dawning of the day.* Needes must he rosse, whose conscience is like the sea waues tossed with

are bur beds of thornes, and beddes of nettles. The bitternesse of an evill conscience distastes all the sweets of this life, as when the mouth and tongue is furred in an hot Ague, all meates and drinke are bitter to the fiske partie. This is the misery of an evill conscience awakened in this life;

2. But it may bee many never feele this misery here, there is therefore the more misery reserved for them in hell, in the world to come. Indeed more by many thousandes goe to hell like *Nabal*, than like *Iudas*; more die like sots in *secritie*, then in *dissaire* of Conscience. Death it selfe can not awaken some consciences, but no sooner come they into hell, but Conscience is there awakened to the full, never to sleepe more; and then she lashes and gashes to the quicke, & lets men leарne that forbearance was no payment. Tell many men of Conscience, and they are ready to flap one on the mouth with that prophane proverbe, *Thou, Conscience was hanged many yeres ago*. But the time

Sleepes he that night. *Act. 12.* And holy Bradford was found a sleep, when they came to fetch him to bee burnt at the stake. These fears brake not these mens sleepe. How might this come to passe? They did as *Psal. 4.8.* *I will lay me down in peace, and sleepe.* He that can lie down in the *peace of Conscience,* may *sleepe soundly,* whatsoever causes of feare there be otherwise. But contrarily, he that cannot lie downe with the *peace of Conscience,* will find but little rest & sleepe, though his heart bee free from all other feares. Euill conscience being awakened will stirre the heart with such feares, as a man shall haue little liberty to sleepe. Oh the sweet sleepe that *Job* had, and the sweet dream when he lay vpon the cold earth, and had an hard stone vnder his head for his pillow. An hard Lodging, and an hard pillow, but yet sweet rest, and sweet communion with God. A good conscience makes any lodging soft and easie, but down-beds, and down pillows, if there bee thoughts in the Conscience, are

and grapping, twiching, and gryping,
the heart of the damned in hell. Men
ralke much of hell fire, and it were well
they would talk more of it ; but yet
there is another torment forgotten,
that would be thought on too. There
is an *Hell worme*, as well as there is an
hell fire. And it may be a quellion whe-
ther of the two is the greatest torment.
And yet no great question neither. For
as the Heaven of Heaven, is the peace
and ioy of a good, so the very Hell of
Hell, is the guilt and worme of an evill
Conscience. A man may safely say, it
is better being in Hel with a good con-
science, then to be in heauē if that might
be, with an evill one. Heaven without
a good conscience, what is it better the
Hel? Paradise was an Heauen on earth,
but when *Adam* had lost the Paradise
of a good conscience, what ioy did Pa-
radise and the pleasures of the Garden
afford him more, then if he had beene
in some sad & solitary Desert? A good
conscience makes a Desert a Paradise,
an evill oneturnes a Paradise into a De-
sert. T

time will come, that they who have li-
ved in euill Conscience, shall finde
that Conscience which they have
counted hanged, shall play the cruell
hang-man and tormentor with them.
They shall finde Conscience vnhanged
when it shall hang them vp in hell,
when day and night it shall stretch
them there vpon the racke.

The torments which an evill Con-
science puts the damned ro in hell, are
beyond the expreſſion of the tongue,
and the comprehension of mans con-
ceit. There bee two ſpeciall things in
the torments of hell, wee haue them
both thrice repeated together. *Mark.*
*44.46. Where their worme dieth not, and
the fire is not quenched.* There is an e-
ver-living worme, and never-dyng
fire. And marke that in all the three ver-
ſes the worme is ſet in the firſt place, as
it were to teach vs, that the prime and
principall torment in hell is the worme,
rather then the fire. And what is the
worme, but the guilt of an evill Consci-
ence, that ſhall lie eternally gnawing
and

est on in thine euill courses, and hastest
to be reformed and reclaimed, doe burt
bethinkethy selfeif. God shoulde awa
ken thy Conscience, in what misery
thou shouldest live here, what an Hell
to haue a palfie Conscience! what an
Hell on earth to be alwaies vnder the
accusations, indictments, and ter-
rors of Conscience, and to liue *Caine-*
like in a land of *Nod*, in a continall
restlesse agitation.

But especially as thou fearest that c-
nerliving, and evergrabbing worme, so
haue a care to get a good Conscience.
Greene and rawe fruits breed Chest-
wormes, which if heede bee not taken
will eat the very maw thorow. A dead
body and a putrified corrupt carkasle,
breedes wormes that lye gnawing at it
in the graue. The forbidden and rawe
fruits of sinne, are those which breed
chest-wormes in the Conscience. The
corruptions of the soule, and dead
works, are those that breed this living
worme, take heede therefore of med-
dling with these fruits that will breede

pro ex. om.
ditare se-
bres nof -
cansur, et
vermes
quando quis
sibū sumit
intempera-
ter, strati-
quis pecc-
ta peccatis
accumulet.
nec deco-
quat ea pe-
nitentia sed
misfcat pec-
cata pecca-
tis crudira-
tem contra-
bit veteris
et recentis

T 2 this

sert. A good Conscience makes Hell to be no Hell, and an evill one makes Heaven to be no Heaven. Both the happiness, & misery of Heaven and Hell, are from the inward frame of the Conscience. The Hell of Hell, is the worme of Hell, and that worme is the worme of an evill Conscience, which if it bee not wormed out, and so the conscience in this life made good, it will bee an immortall worme in hell.

The hellish dispaire wherewith the damned are ouerwhelmed, comes rather fro this *worme*, then from the *fire*. Whose *worme* dies not, and whose *fire* is not quenched. The *fire* of Hell never quenches, because the worme of Hell never dies. If the *worme* of Hell would die, the *fire* of Hell would go out. For if there were no guilt there should bee no punishment. So that the very Hell of Hell, is that self-torment whiche an evill conscience breeds.

Now then all this considered, how powerfully shoulde it move vs to labor for a good conscience. Thou that goest

eat no more the vnwholome & worme
breeding frutes of sinne ; but drinke
Christs bloud, and eat Gods word,
and they both shall purifie and scour
thy Conscience from all such stiffe, as
may breed and feede the Hell-worme
of an evill Conscience.

C H A P. XVI.

*The portion and respect that a good Con-
science findes in the world.*

And thus haue we hitherto seene
Pauls Profeßation. The ſecond
point followes, namely, *Ananias* his
infolent & impetuous *Intantion.* Verſe
1. *And the high Priest Ananias com-
manded them that stood by him, to smitt
him on the mouth.*

Paul had begonne his defence in the
former verſe, and that by authoritie &
ſpeciall command, as appeares in the
former Chapter, at the 30. verſe. But
he had no sooner begun, but hec is in-
terrupted and cut off, and hath not on

ly

T, 3

*delictorum
igne ad ure-
rur proprio,
et veribus
consumetur.
Igens est
quem gene-
rat mafis-
ris de isto-
rum, ver-
miss est co-
qua irra-
tionalitate d-
nimis pecca-
ta, mensura
pungent, et
vicerat ex-
edant, ver-
mes ex pro-
quoque na-
cuntur tan-
quam ex cor-
pore pecca-
toris, hic
vermis non
morietur,
Eccl. Amb.
lib. 7. in
Luk. c. 14.*

this worme, & get thy conscience purged from dead works, get this worme killed with the soonest, for if thou lettest it live till thou die, it will never die at all, and will put thee to those exquisit tormentes, from which to bee freed thou woldest willingly suffer ten thousand of the most cruel deaths that the wit of man were able to invent.

As then I say thou fearest this *worme* of Hell, so get a good Conscience. Drinke down euery morning a heartyd draught of Christis bloud, which may make this worme burst. And when once this worme is burst and voyed, & the conſcience well purged by Christis bloud, take heed ever after of eating those raw fruites that will breed new wormes. Lead so holy, so upright, and so conſcionable a life, that thou mayſt not by thy fresh sins clog thy Conſcience with fresh guilt. Get thy Conſcience purged by Christis bloud, & thy conuerſation framed by Gods Word. *Tby words were found by me, and I did eat them.* Ier. 15.16. Doe thouſo, care

ment? If he haue, then as the towne-Clerk of *Ephesus* speaks, *Act.19.38. The Law is open, & there are Deputies*, let the accuse him, & bring him to his answer. It is a base vsage of any ingenuous person, to bee smitten on the mouth in a Court of Justice, a dishonorable vsage of a Romane. Surely it shoulde seem by such base & bitter vsage, that *Paul*/ hath some way or other fowly forgotten & over-shot himself, that *Ananias* his spirit is thus embittered and provoked against him. What hath *Paul*/ given him any exasperating & disgraceful termes, hath he given him any open & personal girds, before the whole Councel? No, no: No such matter at all. Why what the is the matter that *Paul* must be thus basely & thus despitefully viced? Will ye know the cause? *Men and brethren I have lived in all good Conscience* Lo here is the quarrell. He hath made a profession of a good Conscience, and for his good Conscience sake are *Ananias* fitts about his ears. There is nothing so mad men of wicked Consciences, as

envious

T 4

ly his mouth stopt, but stopt with *Ananias* fist, *Hee commandēd to smite him on the mouth*. Out of which carryage and violence of his, wee may obserue diversethings. First learne;

What is the Reward and portion of a good Conscience from the world. It is the portion of a good Conscience full oft to be smitten, either on the mouth, or with the mouth. Blowes either with the fist, or with the tongue. *To be smitten one way or other,* is full often the lot of a good Conscience. *Smite him on the mouth,* sares *Ananias*. But let vs a little expostulate the matter with *Ananias*. *Smite him on the mouth?* But yet as Pilate speakes in Christ's case? *But what evill hath he done?* or what evill hath he spoken? *Smite him on the mouth?* But as our Saviour answers, *Iohn 13.21.* If he have spoken evill, take witnessē of the evill, and proceed legally and formally; *If he have spoken well,* or no manner of evill, *Why commandēst thou him to be smitten?* What hath he spoken any treason against *Cesar*, or the Romane government?

blowes, smiting, hard and iniurious
measure, from the world.

This is no new thing. It was our Sa-
viours case before it was *Pauls, Job. 18.*

*22. And where he had thus spoken, one of the
officers which stood by stroke Iesus with the
palme of his hand, &c. Luk. 22, 63, 64. And
the men that held Iesus, smocked him, and
smote him, And when they had blindfolded
him, they stroke him on the face. Hee felt
the weight of their fists for the same
quarrell that *Paul* did. So it was fore-
prophecyed of him, *Is. so. 6. I gaue my
back to the smiters, and my cheeks to them
that plucked off the haire.* It was the kind-
ness that *Zidkiab* could afford *Micahah**

*1. Kith. 22, 24. Hewent neare & smote Mi-
caiah on the cheeke, & it was the thankes
the Prophet was like to haue for the
discharge of a good conscience. 2. Chr.
25, 16. Forbeare, why shouldest thou bee
smiten? It is that of which *Job* complai-
ned so long since, *Job 16, 10 Mine enemy
sharpens his eyes upon me, they haue gaped**

*upon me with the mouth, they haue smit-
ten me upon the cheeke reproachfully.* The
The

Good Conscience.

the profession and practice of a good conscience doth. The very name and mention of a good conscience makes *Ananias* halfe mad, & like one besides himselfe, hee falles not onely to foule words, but to blowes also, and *Paul* must haue on the mouth for his good conscience sake.

Paul mieth haue blasphemed the blessed name of Christ, and rayled vpon the odious Sect of the Nazarens, her might haue beeene a drunkard, an adulterer, or a murtherer, and none of all these things, would haue stirred *Ananias* his bloud, for none of all these should *Paul* haue beeene smitten ; but let him but once speake, or treat of, or any way meddle with good Conscience, and *Ananias* his blood is presently vp, hee cannot holde his handes, but *Paul* maist haue on the mouth, there is no remedy. So odious a thing is good Conscience and the profession of it to wicked men. Therefore this is that which a good Conscience must expect, eu'en *Ananias* his dole, fistes, blowes,

fingred *Pashur* is, hee hath fifts for *Ieremias* face, and stockes for his heeles; but in the meadetime *Ahab* and *Zedekiah* they may whore, and play the villaines, and they feele not the waight of his little finger. If his singers must needs be walking, there is worke for them, there he may strike, and stocke with credit. But there is no such zeale against them. No such dealing with them. *Zedekiah* and *Ahab* may bee in good rearmes of grace with *Pashur*, whilst *Ieremias* must haue on the face, & lie by the heeles. So well can wicked men brooke villainy, and any wretched courses better then they can a good conscience: *Pashur* can better endure an adulterous whoremaster, then an honest conſcionable Prophet. Villains may walk at liberty, whilst a good conscience ſhal ſit in the stocks. Herethen is the portion a good Conscience, may looke for from the world. The better Conscience, the harder measure. For which of my good works doe reffone mee, saith our Saviour, Zeph.10:32. A strange recom-

Good Conscience.

The same portion did the Prophet *Jeremy* meet withal, *Jer. 20. 2. Then Paul shur smote Jeremias the Prophet*. What was the quarrell? That in the former ver. *He heard that Jeremias had prophesied these things*. Only for discharging his conscience, for the conscientiable dispensation of Gods truth. And as sometime they smote him on the mouth, so sometime they smote him with the mouth. *Jer. 18. 18. Come let us devise devices against Jeremias, come let us smite him with the tongue, and let us not give heed to any of his wordes*. And why would they smite him with the tongue? Only for his Conscience, and fidelity in his Ministry.

There is mention made of two false Prophets, against whom an heavy judgement is threatened. *Jer. 29. 12. Abab, and Zedekiah*, two base scandalous debauched persons, who committed villainy in Israel, and committed adultery with their neighbours wives. The Prophet *Jeremy* he out of conscience fulfills his Ministry, and see how lightly fingered

fowle heavy fist, *Papher* is a club fisted fellow, and the spitting adders of the world will smite their stinging deep. Suppose a good conscience may speed better, as having the protection of Christ an government, yet this it must reckon vpon, and it must account of the hardest. Therfore think beforehand before you meddle with it, how you can bearre the fistes and blowes of siniters, if ever you should come vnder them.

I may say here as our Saviour did to the lons of Zebedees, Mat. 20.20.21.22. *Ye know not what ye aske. Are ye able to drink of the cup that I shall drinke of, & to be baptizid with the baptisme that I am baptizid with?* Many say they desirero enter the courses of good Conscience, but doe not well know nor well weigh what they desire. Consider with your selues, Are ye able to drinke of the cup that a good conscience shall drinke of? Can ye be baptisid with the baptisme that a good conscience must be baptisid with? Can ye endure the smart of *Amans* blowes? Can ye bearre the lead of

Good Conscience.

recompence for good workes, and yet
of-times the best recompence, and re-
ward that the world can afford good
workes, & a good Conscience, stones
and strokes. And if so be that feare of
law, and happy gouernment binde
their hands, yet then will they bee
smiting with the tongue: and if the law
keepe them in awe for smiting on the
mouth, yet then will they doe what
they dare, they will smite with the
mouth.

¶ se 1.

A faire Item to all that meane to vnu-
dertake the profession and courses of
good Conscience. Doe as many do in
case of marriage, before they affect the
person, they first consider how they
like the portion. So here, before thou
meddle with good conscience, thinke
with thy selfe what is her portion, and
if thou like not that, it is but a folly to
thinke of a good Conscience. Doe as
our Saviour advises, *Luk. 14. 25.* Sir
down first and count the cost, and whe-
ther thou be able to endure that cost or
no. **Ananias hath a fierce spirit, and a**
fowle

mies may as soone cracke a flint with their knuckles, as by their violence and iniuries drive thee from a good Conscience. Get an *Ezekiel's* face. *Ezek. 3.9* Make thy forehead as an Adamāt, harder then a flint. Steele, & flint thy face with all heroicall resolution. A face of flesh will never endure, but a face of flint wil hold *Ananias* fist stack², let him strike while he wil, he shall sooner batter a flint with his fist, then stir a resolute conscience out of its station.

But beleue mee, these be hard things to undergoe, who will be able to abide such hard measure, how therefore may one grow to such resolution, to abide the worlds fists, and the smart of their smiting.

1. Consider that Conscience hath fists as well as *Ananias*. 1. Sam.2 4. 5. and 2.Sam. 24.10. *David's heart smote him*. And what are *Ananias* his blowes on the face, to the blowes of Conscience at the heart? One blowe on the heart, or with the heart is more painfull then an hundred on the face, and as

Rehobeam

Quæf.

Ans.

Ps 2.

Parsons club-fist? Think vpō this afore hand, & weigh it well, this is that you must make account off, that will set vp on the courses of a good conscience. Is this the portion of a good Conscience, see then, what a great measure of Christian resolution they shall need to haue, that take the profession of it vpon them. Be shod with the shoes of the preparation of the Gospell. *Ephes. 6. 15.* Growe marveilous resolute, to harden thy selfe, and to harden thy face against all enemies fist, & blowes whatsoever, that though *Ananias* should dash thee on the face, yet he might not dash thee & thy good Conscience out of Countenance. Thus did our Saviour. *If 50.* 6. *I gave my backe to the smiters, and my cheeks to them that plucked off the baye, I hid not my face from shame, and spittin.* But how was he ever able to endure all this? See ver. 7. *I have set my face like a flint, and I know that I shall not bee affaymed.* So must thou doe that meanest to keepe a good Conscience. Get a face, and a forehead of flint, that en-

mies

Better ten blowes on the face, then one on the heart. Better an hundred from *Ananias*, then one from Conscience, than will lay on loades; let the world smite, yet mine heart smites not, yea, that stroakes and comforts, whilst the world strikes & threatens. Therefore being smitten in case of conscience, rather then give out, do as our Saviour bids in another case. *Matt. 5. 39.*
Whosoever shall smite thee on the right cheeke, turne to him the other also.

3. Consider that in the next Verse, *God shall smite thee*. God hath smiting fist as well as *Ananias*. Let him smite, but yet there will come a time that God shall smite him : God will call sinners to a reckoning.

3. Consider that of *David*. *Psal. 3.7.*
Then hast smitten all mine enemies upon the cheeke bone, thou hast broken the teeth of the ungodly. God will not only smite the enemies of his people, but will smite them with disgrace, as it is a matter of vile disgrace to haue a boxe on the cheeke, and he will giue them such

Rehoboth speakes of him selfe. I King.
12.10. so Consciences little finger is
thicker, heavier, and more intollerable
then both *Ananias* his hands, & loynes.
Now then here is the case. If *Paul* will
stand to his Conscience, then *Ananias*
his fist will be ab^eout his cares. If *Paul*
doe forsake or flawe good Conscience
for feare, or for the favour of *Ananias*,
then will consciences fist be about his
heart. Now then if no remedie but a
man must haue blowes, it is good wif-
done to chuse the lightest fist, and the
softer hand, and to take the blow vpon
that part that is best able to bear it
with most ease. The face is better able
to abide blowes then the heart, and *An-
anias* his blowes are but fillips to the
clubbing blowes of Conscience. Wee
would scarce iudge him a wise man,
that to avoyd a cuffe on the eare, would
put himselfe vnder the danger of a
blow with a club. Here is that then
that may make vs to compose our
selues to patience, and to growe to an
hardines, and a Christian resolution.

better

are carried with. Therefore out of this insolent Injunction of *Ananias*, we may in the second place observe: *The heavy violence, and impetuous influence of the adverse series of good Conscience, smite him on the mouth.* A man would not imagine that hatred, and malice against goodness, should so transport a man, as to make him run into so much, so open, so grosse Injustice. Doe but examine the fact, and you shall see a strange deale of injustice therein.

1. *Who is he that bids smite?* The high Priest. He had a better Canon to live by. *Mal. 2.6. He walked with me in peace and equitie.* So *Levi* walked, and so should Gods Priests walke also. And that Canon of *Paul* for the Ministry of the Gospel, held no lesse good for the Ministry of the Law, That he should *not be soon angry, no striker.* Tit. 1.7. How hap's it then that the high Priest is thus light fingered. *smite him on the mouth?* Oh! shame that such a word should come out of a Priests, especially the high Priests mouth.

V 2. 2. *Who*

such a *dusſt* on the mouth as shall dash
our their very teeth; he will lay heavy
and disgracefull iudgements vpon
them, as he did vpon *Abſeſſom*, of whom
David speakes.

May it never be thy lot to see good
Conscience under the fifts of smiters,
be not discouraged, ſtarke not, ſtumb/c
not at it. Bee not readie to infirme; It
is in vaine to cleanse a mans conſi-
ence, and wash his hands in innocency.
Bur conſider, that this hath beeene ever
the worlds madnes, and the auncient
lot of a good Conscience, either to be
ſmitten with adverſaries hands, or
varlers tongues.

CH A P. XVII.

*The imperious inſuffice, and malice of the
adverſaries of a good Conscience.*

AS we haue ſeen the entertainment
a good Conscience meets withall
in the world, ſo wee may here further
ſee the inordinare violences that the e-
nemis and haters of good Conscience
are

wrongfully, & in an open Court of Justice. What an indecent thing for a Judge to goe to cusses on the Bench! What an imperate, and a vindictive spirit argues it! But what is the Indecency to the Injustice? And what injustice to that which is done vpon the Bench? Of all wormwood that is the most bitter, into which justice is turned.

4. *For what is the blow given?* For a good Conscience. What? And hath Gods high Priest no more Conscience then so? His place reaches him to be a protector, defender, and an encourager of good conscience. His whole office is matter of Conscience, and will he that should teach, maintaine, and encourage good Conscience, will hee smite men for good conscience. What is this but *Isa. 58.4. To smite with the fist of wickedesse?*

5. *When is the blow given?* When he is beginning to plead his owne innocency, and to speake in his owne defence. More Injustice yet. Did not *Nicodemus*

V 3 speake

2. *Whom iſt be ſmiten? Paul an Innocent.* Fowle iniuftice. Queſtionleſſe if Paul had offred ſuch meaſure but to Ananias his dog, to haue ſmiten him for nothing, but out of mere ſpight, Ananias would haue iudged him a dogged fellow. And will Ananias vſe an innocent perſon as he woule both a man ſhould vſe his dog.

3. *Where muſt this blow be givēn?* In open Court, where they were all Convened to doe iniuftice. Still the worse. If he had commanded him to haue been ſmitten in his private parLOUR, it had bin vniuſtitiable, but to ſmitte him in open Court, and to doe iniuftice in the place of Iuſtice, this is deepe iniuftice. The place he ſat in, the gravity of his person, Gods high Prieft, the ſolemnitie of the administration of iuſtice, all these might haue manacled his hands, and haue a little tempered, and bridled his ſpirit. A fowle indigritie for the Judge of Israel to be ſmitten on the cheek.

Mic. 5.1. As fowle an iniquitie for a Judge of Israel to ſmire on the mouth wrong-

ter depth of Injustice can we imagine? An hundred to one but *Ananias* was one of the Sanhedrim, which at that time when the officers not having apprehended Christ, fell a cursing the people, Job. 7.49. *This people that knowes not the law is cursed.* Upon which speech *Nicodemus* seems to meet kindly with them, V. 51. *Doth our law judge any man before it heare, & know what he doth.* As if he had said, Doe you glory in the knowledge of the law, & are they cur-sed that know not the law, what then are they that knoweing the law goe directly against it? Are the people, *Ana-nias*, cursed that know not the law, what art thou thy self then who knowest both Gods law and *Cæsars*, and yet through malice against *Paul*, finnest against both? Vniust & malicious proceedings, God will not let them haue the honour so much as of the colour of formality, & legality in their courses. But they shall so bee carried, that the madnes & malice of the, may lie manifestly open to the view of althe world.

V 4

6. By

speake reason. *10b.7.51.* *Doubt our law
judge any man before it heare him.* Nay,
if *Ananias* have no regard to Gods
law, as it seemes he hath but a little,
that will smite a man for good Consci-
ence, yet what will he say to *Cæsars*
law? *Act. 18.25.* *Is it lawfull for you to
scourge, and so to smite, a man that is a
Roman and uncondemned, and vnheard?*
To iudge & condemne a man vnheard,
is deepe Iniustice, but farre deeper to
punish, and execute him. Will he hang
a man, and then try him? Loe here in-
deed a right vnrightheous Judge, that
feares neither God, nor man, that re-
gards neither Gods law, nor *Cæsars*.
To have done by Paul as Gallio did.
Act. 18.14.16. When *Paul* was about to
open his mouth, to driue him & therell
from the iudgement-scar, this had bin
iniustice, but when *Paul* opens his
mouth to speake for himselfe, for *An-
nias* to stop his mouth, & to stop it with
his fistes, to stop his mouth, & smite him
on the mouth both, when hee was to
speake in his owne defensē, what grea-
ter

Gospell, so hurries adversaries, that it transports them beyond all bounds of common equity, common honestie, the gravity of their persons, and places; so as neither law of God, nor law of man can restraine their violence, and impetuositie. No boundes can keepe a malicious spirit within compasse. It makes men forget common ciuitie, and carries men beyond all *Deterum*, even that *Deterum* their place, and office calls for. *Beser* cannot content himself to iudge, and condemn Gods servaets ro the fire, it satisfies him not to be their Judge, but hee must be taking the Beadles, or the Hangmans office out of his hand ro, & he must be whipping them with his owne hands; And malicious *Story* forgetting the grauuty of his Doctorship, must be throwing Fagors at the faces of the *Marryres*, when bound to the Stake to bee burned. What is to be *absurde*, and *unrea-*
soneble, if this be not? Murtherers, and bloody cut-throares shall finde more *itaq; ira* legal and formall proceedings at their hands

quæ Ecclæ-
sie sanguis-
marie &
hypocrite-
rum: Nam
in politica-
ria est ali-
quid huma-
nis reque-
nis. Nulles tunc
immanis
latro ad
supplicem
rapiens,
quix aliquæ
commisera-
tione ren-
duntur ho-
mines: Sed
cum fallat
ita, et fan-
guinaria
ecclesia in
filium vere
effundit
sanguinem,
eriam ma-
ledicis, exac-
cratur, de-
voret, & in-
miserit ca-
daver suis
itq; ira

Good Conscience.

6. By what authority is the blow given? Ananias commanded them. Yea, but Mat. 20.7. The Priests lips should present knowledge, & they should seeke the law at his mouth. And should they that should seeke the law at his mouth, against all law at his command, smite men on the mouth? It was too much that *Gathis* did, and the holy Ghost leaues a deceitful grace vpon him for it. Mat. 18.17. that he would suffer others to smite softernes, and *not care* for it. It was too much that *Ahab* suffereth *Zidkiyah* to smite *Micaiah*, and to break the Kings peace in the Kings presence, he should haue condemned him at least to loose his hand, for striking before the King. But here is a worse matter, he not only suffers it, but commands it to be done. *Ananias commanded* to smite. Vniustice suffered by authority is too much, but vniustice commanded by authoritie, that is farre worse.

¶ se 1.
Non est
crudelior in
orbe terrena-
rum ira,

It shewes the truth of Pauls phrase.
2 *Theſſ. 3.2. Vnreasonable men, or vñreaſonable men. Malice against the truth, and the*
Gospel,

of the malice of his heart, then of the truth of his Prophecy. There bee no such horned beasts that push so danguerously against Gods true Prophets, as Sarans false Prophets are. *Ier.²⁰/jeremy* is buffered and stocked, and who is the deed-doer? *Pashur* the Priest. See *Ier.*

6.8.11.16. The Prophet findes more reason and faire dealing from the Princes, and the people, then fro the Priests and the Prophets. These were fiercely bent against him, and nothing would quench the Wolues thirst, but the Prophets blood. *Pilate* can finde no fault in Christ, yea seekes to deliver him, *but the chiefe Priests, and the Elders per-
suaded the multitude that they should
aske Barabbas, and destroy Jesus.* Mat. 27

20. How woefull a case was it, that more Iustice and equity should bee in an heathen *Pilate*, then in the Priests? How wel would it have become them to haue sticke, and stoode for Christ, if *Pilate* had sought his life, rather then that an heathen should please for him, whilst those that glory that they

Sic, & fu-
nor phari-
sacca et
favor plane-
disabolicus-
Luther in
Gen. cap. 4.
Vſe 2.

hands, then the maintainerſ of the Gospell, and Godſ truth ſhall doe at their tribunals. To bee ſure *Barrabas* ſhall find more favour, and leſlecha-
ſtred then *Chrift*.

Judge by this what may be looke for, if euer the Romiſh *Ananias* ſhould get head amonſt vs again. *Ananias* his ſpi-
rit liues ſtil in that chaire of pestilence. If evertho're we ſhould come under his fingers, looke neither for law nor reaſon, honeſty, nor equity, looke for nothing but the weight of his fiſts.

Thus haue wee ſeen enemies im-
periousneſſe in this point, and we may yet ſee it a little more in the next. Therefore further in the third place obſerve.

Dott. 3.

Ananias commands to ſmite *Pwl.* A falfe Priest to ſmire a true Apoſtle. Neuer do Gods faithfull ſervants ſuffer harder meaſure then from ſuch. Who ſmiter *Micaiah*, but that conuer-
ſeit Enthusiaſt *Zidkiyah*? *Kin. 22.* Well might he come in with his horns. They were emblematical, and better ſigues

of

feit friends, and amongst those stilt they
be the bitterest, whom it behoued to
bee the best. The bitterest enemies a-
gainst the Church, are those within
her owne bowells.

Annius was an usurper of the office
of the Priesthood, and marke how he

carries himself in the place. Hee com-
mands *Paul* to bee smitten. Vsurpers
commonly are smiters, and vsurpation
is vsually attended with violence. Such
as the entrance, such the administrati-
on. We see it true in *Abimelech*, and *A-
thaliah*. That as it is said of Pope *Bonif.*
the eight, that he *entered like a fox, raign-
ed like a lion, &c &c*. So was it with *Anni-
us*, he had a foxes entrance, hee came
not to the Priesthood by an hereditary
secession, but as the fashion then was,
by simony, bribery, and flattery, and
now sechow he reigns like a Lion, and
commands *Paul* to bee smitten on the
mouth. An ill entrance into any place
of office in Church, or Common-
wealth, cannot promise any good in
the administration thereof.

See

*Integritas
prudentia-
rum, pru-
nitas, ali-
ciperat ad-
e que am-
bitus occu-
parat, eti-
am si am-
bus argue-
atis non
offendit sp-
su ramen-
simus sus-
cepti permissi-*

they are the Priests of God, should
seeke the murther of Gods Son. What
a pittifull case that *Pilate* should be the
Iew, and the Priests the Heathens!
Therefore is *Pauls* Preface in his an-
swer before *Agrrippa* worth the noting.
Act. 26. 2. *I thinke my selfe happy King*
Agrippa, because I shall answer for my
selfe this day before thee, Why, what was
Agrrippa? Hec was an Heathen man.
Why then should hee thinke himselfe
happy to answer before him? Had he
not beene happier if he might haue an-
swered the matter before the high
Priest? No; for *Agrrippa* gives him li-
berty to speake for himselfe, *Act. 26. 4.*
Then said Agrrippa to Paul, Thou art per-
mitted to speake for thy selfe. But *Anni-*
as the high Priest layes him on the
mouth when having leaue he begins to
speak for himselfe. There is more
hope of reason, and faire proceeding
from heathen *Agrrippa*, then from *Anni-*
as. There be no such virulent, and vi-
olent enemies against Gods truth and
servants, as are degenerate, & counter-
feit

fullcomer, and many other prodigious things before the same. Nowe if the Jewes had had hearts to haue consider'd it, this cordiall malignity on euery hand against good Conscience was as sad a Prognosticator of their approaching ruine, as any blazing star, or terrible fight whatsoeuer. It is an ill presage of a Nation going downe, when once good Conscience is fisted downe.

C H A P: X V I I I .

The severity of Gods iustice upon the enemies of good Conscience, and the vsurpation of Gods administration in his executions of iustice

T^Hus haue we seene Paul fisted, and layd on the mouth. How doth Paul now take this blow at *Ananias* hands? He smites not againe, nor offers to repell one violence with another; he had learned of Christ rather to haue turned his other cheeke to him. But yet though he smite him not with the fist, yet hee smites with a cheeke and

Good Conscience.

*of sue exem-
ple: Et dis-
fiscle est ut
bono pera-
ganter ex-
stis guema-
lo sunt in-
ducte prin-
cipio ex
D:ser.*

Dicitur. 5.

*See what wefull times here were, what
bitternesse, what madnesse against a good
Conscience. And these were the times
that did a little fore-run the fatal and
fearefull ruine and desolation of Ieru-
salem, and the Nation of the Iewes. A.
namias his deadly hater of goodness,
and a good Conscience was a bud of
the fig-tree that the particular judge-
ment of Ierusalem was cuen at the
doores. When the rod is blossomed, and
pride hath budded, and violence, special-
ly against good conscience is risen up
into a rod of wickednes, then may it truly
be said, Behold the day, behold it is come,
The time is come, the day drawes near.*

*Odisse in
veritatis
professoris
tanquam
subversores
omnis sel-
Et odissus
in hoc Bed.
helf gest.
Angel. I. I.
c. 1-4.*

Ezech. 7.10. 11.12. By Bede describing
the ancient destruction of this king-
dome of Britaine, this is made a fore-
runner thereof, *The barred of the profi-
ters of the truth as of subverters, and
the spite and hate was against them.* Our
Saviour tels his Disciples, Easck. 1.1. of
*fearfull sights and great signs that should
befrom heauen, before the destruction
of Ierusalem:* And so there was a fear
full

smire, but *God shall smite*. As if he had sayd, well *Ananias* thou hast smitten me, heare now what thy doome f. om God is, I am sent to thee with heauy rydings, God will call thee to a reckoning for this blow, and Gods hand is ouer thine head to pay thee in thine owne kinde. So then from the whole learme thus much.

Christian patience though it bind a mans hands, yet doth it not alwayes bind a mans tongue. Though it lay a law vpon a man to forbear violence, yet layes it not a law vpon him alwayes to enioyne him silence. Though a man in *Paus* case may nor strike, yet hee may speake. Though Religion pinion a mans armes from striking, yet doth it not sow and seale vp a mans lips from speaking. *Ananias* hath smitten *Pau* on the face, and if please him to haue another blow he will not resist him, he hath his other cheeke ready for him, if his fingers itch to be doing, but yet for all this, though *Pau* hold his hands, he doth not hold his peace. Indeed Christis pre-

and a iust reprotofe for his violence,
And so may a man smite without trans-
gression, and without revenge. Ps. 141.
5. *Let the righteous smite me, it shall
breake mine head.* So may a man smite
and yet bee a righteous man. Their
blowes are not to breake heads, as A-
manias his blowes are, but these are to
breake hard hearts. Thus Paul smites
without transgression of the bonds of
meekenesse and patience. And so wee
are now come to the third main point
in the Text, Pauls zealous answer, and
conteftation.

Verife 3. *Then said Paul unto him,*
God shall smite thee through white & wall.
The conteftation is contained in the
whole verife. And in this conteftation
we haue a denuncriation of iudgement,
and that happily by a Prophetical and
an Apostolical spirit, prophecyng to
him what shoulde befall him; not an
imprecation out of a private spirit stir-
red with a desire of revenge. *God shall*,
or will smite, not, I pray God smite, or
I hope to see the day when God shall smite

cceded against, as *Agrrippa* did to *Pau*l
Act 26. 1. *Thou art permitted to speake
for thy selfe.* This in generall, more par-
ticularly, in this *Demandation*, Consi-
der the iudgement denounced, that is
this, *God shall smite thee*. From which
we may obserue two things. First :

*See Gods iudgements, and the severity
of his iustice against the enemies of a good
Conscience, and his faihfull servants. A-
nasias smites Paul, and for his good
Conscience, and what gers heeby it?
God will smite him, and give him as
good as he brings.* *God will smite smit-
ters.* *Ananias smites Paul,* and God wil
smite *Ananias;* yea, and God did smite
Ananias, for hee was afterwards slaine
by *Mananissus*, one of Captaines of
the *Jewes.*

It is a dangerous thing, not to smite
when God commands, *1 King. 2 c. 35.*
36. He that would not smite a Prophet
when God commanded, was smitten
with an heawy iudgement. It is no lesse
dangerous to smite when God forbids
smiting. *God hath an heawy hand for*

those

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precept is well knowne, *Math.5.39.*
Turne the other cheeke also, but yet for
all that see what his practice was when
he was smitten, *Ioh. 18. 2 3.* Jesus an-
swered him, *If I have spokene evill bear
witnesse of the evill, best if well, why smi-
test thou me?* And yet his precept and
practice doe not interfferre, nor crosse
shynnes. For though by his precept he
forbids vs to retaliare, or recompence
injury with injury, out of the heate of
a vindictiue spirit: yet by his practice
he warrants vs in cases of iniurie to
make a manifestation b^t of our own
innocency, and others iniustice. Reli-
gion bindes no man to be a Traitor to
his owne innocency, and the justice of
his cause, and by silence to abet others
iniustice. With a good Conscience
may a man speake, so long as he speaks
as *Pauil did before Festus, Acts 26.25.*
The words of truth and soberness. So
man answer truely, soberly without
tackes of gall, and impatient touches
of revenge. Christ and Religion say to
man convented, and iniuriously pro-
ceeded

and to slay him. Thus will God reach Egyptians to be meddling. *Paphus* smites *Ieremy*, *Jer. 20.2.* What got he by it? The heavy stroake of Gods hand vpon himselfe, and all his friends, *verf. 3.4.5.6.* *Herod* was a smiter too, *Act 12.1.2.* *Hee stretched forth his hands to vexe certaine of the church, and he killed James the brother of John with the sword.* And what became of him in the ende? *Stepver. 23. The Angell of the Lord smote him, and he was eaten up of worms, and he gaue up the Ghost.* It is said of *Iomas* his gourd: that a worme smote it, and it withered *Ion. 4.* That was much that a worm shoud so soon smite the gourd. But when men will bee smiting Gods people, and his Prophets for a good Conscience, and when *Herod* will be so busie as to smite Apostles, God can send not onely an Angel, one of his most glorious creatures, but even a base worme, evenc one of the weakest creatures to smite *Herod*, and eare him both. *Ierobam* stretches forth his armes against the Prophet *Elia*, and his armes

those that are so light singred, and hee will giue them blow for blow that will be smiting his for a good Conscience.
Touch not my anointed, nor doe my Prophets no harme, Psal. 105. 15. Hee that touches them, touches *the apples of Gods eye, Zach. 2.8.* So hee that smites them, smites the apple of his eye. The eye is a render place, and sensible of a little blow. God will not take a blow on the eye, nor beare a blow on his face at the hands of the proudest enemies of them all, and though we must smite the other cheeke, rather then smite againe, yet the Lord to whom vengeance belongs, will take no blowes at their hands, but if they will be smiting, they shall bee sure to heare of him to their cost.

You finde Exod. 2.21. an Egyptian smiting an Israelite. It becomes none better then Egyptians to be smiting Israelites. *Moses* spies an Egyptian smiting of an Hebrew. What gets the Egyptian in the end? See verse 12. God stirs vp the spirit of *Moses* to smite him

and a runnē-away. Thus he smote David with his tongue. What followes? See vers. 38. *And it came to passe about ten dayes after, that the Lord smote Nebal. And how smote he him? That he dyed.* So Zack. 14.12. *Their tongue shall consume away in their mouth.* What might the reason be of that iudgment?

Because happily many that cannot, or dare not fight with their hands, for feare of the law, yet fight against Gods Ministers and his servants with their tongues: Well, God hath a plague to smite such smiters. Though they smite but with ther tongue, yet God wil smite them, & give them their portion with the rest of the adversaries of the Church. And if God will not spare such smiters, how much lesse will hee spare such as smite with the sword? Terror to all smiters, eyther with hand or tongue, Smite on, goe on in your malicious courses, doe so, but yet know that there is a smiter in heauen that will meet with you.

Had Zimri please who shew his Master? So said lezeabel

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verfe 1.

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arme withers, he doth but threaten to smite, and God smites him. How much more when *Hered* stretches forth his hands to vexe the Church, & to smite Gods Ministers, will God not only smite them, but smite him as *Sampson* smote the Philistines, *hippe and thigh,* and make them a rotten, and a stinking speckle to all malicious smiters to the worlds end.

Thus is that true which the Prophet implies in that speech, *Eze. 27.6. Hath bee smitten him as bee smote his smiter?* Marke then Gods dealing, he vies to smite smiters.

Neither is this true onely of smiters with the fist, and with the sword, but it is also true of those smiters, *Ierem. 18.18. Come, and let vs smite him with the tongue.* Euen such smiters will God smite also, as we may see there, *verse 22.23.* Thus God met with *Nebat. David* sends for relief to him vpon his festivall day, and he instead of an awes falls a rayling on him, and calls him, in effect, a *Rogue, a Vagabond* and

*them that rise against him, & of them that
hate him, that they rise not againe. God
saw that of all others Levi would bee
most subiect to the blowes of fists, and
tongues, and therefore hee is fenced
with a blessing for the nonce, to make
smiters feare to meddle with him, or if
they will needs meddle, yet to let them
see that it were better to wrong any o-
ther Tribe then that, God would smite
them, and smite them to the purpose,
that shall offer to smite him.*

vse 2.

Here is that which may make Gods
people comfortably patient, ynder all
the wrongs & iniuries of smiters in any
kinde. Here is that may make them by
patience to possesse their soules, and
may make them hold their hands, and
their tongues from smiting. Smite not
thou, God will smite smiters. Indeed
when wee will be smiting, wee prevent
Gods smiting, & so they haue the easi-
er blowes by the meanes: For what are
our blowes to the Lords? Do as Christ
did, ¹*Pet. 2.23. Wher when he was reviled,*
*reviled not againe, but committed him-
selfe*

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to lehⁿ, and so may it bee said in this case. Search the Scriptures, search the Histories of the Church; Had ever any smiter peace which lifted vp either hand, or tongue against any of the Lords people? Did smiters ever escape scot-free? Had they any cause to brag in the end? Had they euer any cause to brag of the last blow? Did *Hend* prosper that smote *James* with the sword; Did *Ananias* prosper that smot *Paul*? Did the *Egyptian* prosper that smote the *Hebrew*? Did *Doege* prosper who was a *tongue-smiter* as well as an *hand-smiter*, *Psal.52.* Oh consider this you that dare lift vp your hands and tongues against a good Conscience, & be afraid of Gods smiting hand, tremble to meddle in this kind. Learne to hold your hands and tongues, vntill ye long to feele Gods smiting hand. Especially take heed of smiting Gods Ministers in any kinde. *Deut. 33.11.* Levi hath a strange blessing, *Bless Lord his substance, and accept the worke of his hand,* smite through the bones of them

David returns in peace, and *Psal. 3.7* blesses God for *smitting his enemies upon the cheeke bone*. How did the Egyptians oppresse, and smite the poore Israelites, *Exod. 2.11*, and *Exod. 5.14*. But at last *Exod. 12.* God smites the land of Egypt, and the first borne, & *Exod. 15.6.* *despiseth* these smiters. See how hard it went with *Israel*, *1 Sam. 4.10.* *11. And the Philistines fought, and Israel was smitten and there was a very great slaughter; for there fell of Israel thirty thousand footmen, and the Arke of God was taken.* Behold what a terrible blow here was given: The Priests slaine, and the Arke captived, as if God himselfe had beene taken prisoner, and yet at last, *1 Sam. 5.6.* God smites these smiters, *But the hand of God was heavy upon them, and smote them with Emrods*, yea as David sings, *Psal. 78. 66.* *Hee smote his enemies in the hinder parts, because of a perpetuall reproach.* Hee smites them reproachfully. Sometimes he smites enemies on the cheeke bone, *psalm. 3.7.* Sometimes he smites them,

Selfe to him that judges rightheusly. It is best leaving them to the Lords hand. Pray for thy smiters, that God would give them smiting hearts, that their hearts may smite them for their smiting, pray to God if hee see it good they may be so smitten. This is a revenge will stand with charity. Yet if not, leauue them to God who best knowes how to smite smiters.

It is great comfort against the sore afflictions of Gods Church at this present. The enemies of the Gospell have smitten Gods Church with a sore blow. Well, yet let vs not bee out of heart, the time will assuredly come, that God will smite these smiters. The time will vndoubtedly come, when God will smite that whitewall, that Romish *Ananias*, that scarlet whore that animates and sets aworke those smiters. It was low with *David* when he fled from *Abrahams*, and was glad to receive relief from the childre of *Abmon*, 2. *Sams.* 17. 27. But chap. 18. *Iacob* unites *Abrahams* with three darts, and *David*

thee, or plague thee, but *God shall smite thee*, to teach that God doth not only iustice vpon sinners, but that there is a *retaliation* in Gods iustice, a recom-pensing with the like. That looke as amongst the Iudicials of the Jewes there was a law of retaliation, *Eye for eye, tooth for tooth, hand for hand*, That if a man wronged another with the losse of an eye, he was not only to bee pun-ished, but to be punished in the selfe-same kinde, to loose an eye himselfe; so the Lord for the most part followes the same course in dispensation of Iu-stice. If men smite, God will not only punish, but smite.

That looke as it is in the case of obe-dience, so is it in the case of sin. When men yeeld obedience to God, hee not only rewards their obedience with a recompence, but with a recompence of *Retaliation*. Prov. 3.9. Honouring God with the increase of the fruits, is honoured from God with recom-pence of the increase of the fruires. *Abram spares not his seed, therefore*

God

them in the hinder parts, both are disgracefull and reproachfull, but the latter the worse, a disgracetfull thing to be scourged and whipt like boyes. Antichristian smiters doe preuale, and hap pely may yet much more, and may give yet sorer blowes, but yet as in Nebuchadnezzars dreame, Dan. 2. 34. 35. The stone cut out without hands smote the Image vpon the feet, and brake them to pieces, so that the iron, brasie, clay, gold, all became like the chaffe of the summer threshing floors; So will Christ in his good time smite these smiters, so that their place shall be no more found.

Dott. 2.

God shall smite thee. Observe the malicious equity of Gods administration in the executions of his justice. God fits his punishments to mens sinnes. Here we see the truth of that, Math. 7. 2. *With what measure yee mete, it shall be measured to you againe.* If *Ananias smitten Paul, God will smite Ananias.* Smiting was his sin, smiting shall be his punishment. *Paul sayes not God shall judge thee,*

their punishment was after the same manner, fire descended from heauen. It is vnnaturall for fire to come down-wards. They sinne vnnaturally, fire comes downe vnnaturally. The *Philis-*
sins not onely smite *Israel*, but they doe it with a *spightfull heart*, & meere-
ly for *Vengeance*. *Ezck. 25.15.* Therefore
ver.17. I will execute great vengeance up-
on them with furious rebukes. Vengeance for vengeance, manner for manner. Such was the late remarkable Justice of God vpon that popish Conventicle in the Citie, many of that crue were fallen from God, and fallen from the truthe; the Lord slaughters them by a fall. A fall was their sinne, a fall was their death, there was a fall for a fall.

2. Gods punishments are in the *same* *kinde*. Looke in what kinde the sinne is, of the same kinde is the punishment. *Sedoms* sinne was in fiery lusts, they were in their sinne set on fire from hel. Their punishment was of the same kinde. God raines downe fire from heaven upon them. A fiery sinne, and a fiery

God will multiply his Iced. Gen. 22. 16.
17. It was in *Damids* heart to build God
an house, therefore God will build
him an house 2 Sam. 7. 10. 5. 11.

Thus it is also in the case of sinne;
this is the rule the Lord proceeds by
often in his Justice, to meet with wic-
ked men in their kinde. As with the mer-
efull he shewes himselfe mercifull, so with
the *froward hee will shew himselfe fer-
ward*. Psal. 18. 25. 26. And if men will
walke contrary unto him, he will *walke*
contrary unto them. Lexit. 26. And hee
will crosse them that crosse him. And hee
those that will not heare when he calles,
he will not heare when they call. Pro. 1.
24. 25. For the better clearing of this
point, we may see the truth of it in di-
vers particulars.

I. Gods punishments are in the *same*
manner. The same manner of sinne, the
same manner of punishment. *Aniamus*
*smities Paul in a barbarous and a mali-
cious manner, he himselfe was cruelly*
smitten, and slaine. The sinne of the
Sodomites was a sinne against nature,
their

viall upon the waters, and fountaines of waters, and they became blood. And I heard the Angel of the waters say, Righteous art thou O Lord, &c. because thou hast judged thus, for they have shed the blood of Saints and Prophets; and thou hast given them blood to drinke. Wherefore onely the Justice of God, but also the equity thereof is magnisfed, not onely because God had judged, but because he had judged thus. Againe, the Egyptians destroy the males of the childe ren, God meets with them in their kind, he smires the first-born through out all Egypt. The Egyptians drowne the Israelites Infants in the waters, God payes them in their kinde, he drowns the Egyptians in the waters of the rea sea, there is drowning for drowning, and waters for waters, Nadab and Abihu, sinne by fire, and Levit. 10. 3. there went out fire from the Lord, and devoured them.

How many fires hath the Whore of Babylon kindled, wherein she hath consumed to ashes the Saints of God, God will

fiery punishment. Memorable in this
kinde was the Iustice of God vpon that
notoriuous, and fiery persecutor, Ste-
phen Gardiner, who would not sit down
to dinner till the newes came from Ox-
ford of the firc set to *Ridley*, and *Lati-
mer*, but before his meale was ended,
God kindled a fire in his body, which
ere long dispatcht him, and made him
thrust his tongue blacke out of his
mouth. Such was Gods Iustice vpon
AdenibeZek. Judg. 1.7. in the cutting off
his thumbe, and his great toes. *Three-
score & two Kings, hauing their thumbe,
and their great toes cut off, gathered their
meate vnder my Table*. As I haue done, so
God hath required mee ; God hath met
with me in mine owne kinde, hee hath
paid me with mine owne coyne. Thus
was Gods Iustice divers wayes vpon
the *Egyptians*. They threw the *Israelites*
children into the waters, and stayned
the waters with *blood*, therefore God
turnes their waters into *blood*. To
which that place alludes. Apoc. 16.4.5.6.

AS and
Men.

*And the third Angel poured out his
viall*

were themselves spoyled with powder,
a spark of fire flying into it, as they
were drying it, and preparing for their
defence.

Such is that Justice of God threatened.

*Heb. 2.15, 16. Woe unto him that giveth
his neighbour drinke, that putteth thy bot-
hers him, and maketh him drunken also,
that thou mayest looke on their nakednesse,
Thou art filled with shame for glory, drink
shew also, and let thy fore skinne be unco-
vered, the cuppe of the Lords right hand
shall be turned vnto thee, & shamefull shew-
ing shall be on thy glory.* A good place
for drunkards to thinke upon, especi-
ally such whose glory is their shame,
whose glory is to make others drunke.
They shall have cuppe for cuppe, naked-
nesse for nakednesse, spewing for spewing,
As they haue made others spue and
vomit, through oppression by drinke,
so will God giue them such a draught
of the bitter dregs of the cup of his
wrath, that shall make them spue their
very hearts out, as *Ier. 25.27. Drink,
and be drunken, & spue and fall, & rise*

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will plague her with an end, suiting with her sinne, Apoc. 17. 16. She her selfe shall be burnt with fire; *They shall eat her flesh, and burne her with fire.* There is fire for fire, Apoc. 9. 12. She there darkens the light of the truthe, with the smoake of heresie, and superstition; *There arose a smoake out of the pit, as the smoake of a great furnace, and the Sun and the ayre were darkened by reason of the smoake of the pit:* And Apoc. 18. 9. 18. therewee finde the *smoake of her burning.* There is *smoake for smoake.* God will make her *smoake* in the end that hath brought such a deale of spirituall *smoake* into his Church. And as that Emperor said, *Let him perish with smoake that soldeth smoake;* so shall she perish with *smoake* at the last, that hath put out the eyes of so many thousands with the *smoake* of heresie and superstition. This was that Justice of God which the Papists Powder-Martyrs, Gatesby, and some others of them were forced to acknowledge, whenthey who had thought to haue blowne vp the State with *Powder,* were

*Fusopere-
er quis fu-
mum ven-
didit.*

first put in the fire, in an holy reuenge
upon himselfe; euen so deals the Lord
very often in his Justice; That which
men haue made the instrument of their
sinne, God makes the subiect of
his Judgements. *Absalom's* pride,
and his weakenesse lay where
Sampson's strength was. *Absalom's* haire
was *Absalom's* pride, therefore *Abs-
alom's* hayre, as it is conceiued, was
Absalom's halter, and whilst hee will
needes spare the Barber a labour, he
also spares the Hangman a labour,
Such was Gods Justice vpon *Sampson*
himselfe. He can finde none to bee the
pleasure of his eyes, as the Prophet speaks
of his wife, *Ezek. 24.* but *Pbilistims*.
Judg. 14. 1, 2, 3. and *Chapt. 16. 1.* and
so in the loue of a *Pphilistim*, *Dalilah*, he
abuses his eyes. What is the issue? At
last the *Pphilistims* put out his eyes. God
punisht the abuse of his eyes with the
lose of his eyes, and those eyes that
loued *Pphilistims*, were pluckt out by
Pphilistims.

Memorable in this kinde was Gods
iustice

Good Conscience.

no more, because of the sword which I will send amonst you. Of this kind was that Justice of God vpon *David* himselfe. He killes *Uriah* with the *sword*, therefore the *sword* shall not depart from his house; He defiles the wife of *Uriah*, therefore his Concubines are defiled by *Abdalom*. This is that Justice, Apoc. 13.10. *He that leadeth into Captivity, shall goe into Captivity; he that killeth with the sword, must be killed with the sword.* It was the most righteous hand of God vpon *Saul*, that hee that puts Gods Priests to the *sword* should fall vpon his owne *sword*; & iust with God that *Elymas* the Sorcerer, that would haue kept the Deupy in spiri-tuall, should himselfe be smitten with bodily blindness.

3. Gods punishments are oft in the *same part*, and member of the bodie, wherewith men haue offended. That look as renowned *Crammer* dealt with himselfe at his Martyrdome; That hand wherewith hee had subscribed to the sixe Articles, that hand hee first

against *Ierusalem*.

Such was Gods Justice vpon *Iero-lam*, hee stretches forth his arme against the Prophet, and the Lord withdrawes it. He with his arme threatens to smite, and God smires him in his arme. Like that justice which was done vpon the Emperour *Aurelianus*, who when hee was ready to subscribe, and set his hand to an Edict for the persecution of the Christians, was sud denly cramped in his knuckles, and so hindred from it by the iudgment of God.

I may not here omit that notable instance of Gods Justice vpon *Rodolph*, Duke of *Syevia*, hee whom the Pope stirred vp against his lawfull Lord and Soueraign, against his Oath to vsurpe his Crowne, and Empire. This *Rodolph* in his Warres for the Empire, was wounded in the right hand, of which wound hee dyed, and at his death acknowledged Gods Justice in these words; *Tou see*, saith he to his friends, *bere my right hand worn.*

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*Euseb. lib.7.
c. p. 29.*

in Justice vpon that French King *Henry the secōd*, who in a rage against a Pro-rent Councillor, committed him into the hands of one of his Nobles to bee imprisoned, and that with these words, *That hee would see him burned with his eyne eyes*. But marke the iustice of God within a few dayes after, the same Noble man with a Launce put into his hands by the King, did at a Tilting run the saide King into one of his eyes, whereof he dyed.

Of this kind was the iustice of God, vpon *Zachary, Lake 1.* Offending with his tongue in that question, *How can this be*, he is punished with the losse of the vse of his tongue, and speech for a time. The rich gluttons tongue hadde ned *Lazarns* a crum, therfore it is denied a drop of water. The same glutton had abused his *tongue* in gluttony, and therefore his *tongue* hath a pcculiar torment in hell. So those *Zach. 14. 12.* had their *tongues consumed in their mouthes*, like enough as with their hands so with their tongues they had fought against

against

her death, *verse 26.* The Lord *Dex. 28. 27.* threatens the *borts of Egypt*, and how frequently is the sinne of vncleannesse smitten with the *French borts*, the fruit of the sinne? How frequent are the examples of Gods Justice vpon drunks, drunkeynesse their sinne, and drunkennes their death. And so that Proverbe is often verified. *Prov. 5. 22.* *His owne iniquities shall take the wicked himselfe, and he shal bee bolden with the cordes of his sinnes.*

5. The equitie of Gods Justice appears in this, when he makes *the place of sinne, the place* of punishment. We haue frequent examples of this in Scripture. This was threatened *Ahab.*

*King. 21. 19. In the place where dogges licked the bloud of *Naboth*, shall dogs likke thy bloud.* And this was made good. *2 King. 9. 26.* In *Topher the place* where they had slaine their Sonnes, and Daughters, would God slay the issues *Ier. 7. 3. 1. 32.* And as their *houses* were the places of their *sins*, so should their *houses* bee the places of their punishment.

Videris me-
 num deserte-
 ram meam
 de vulnera
 fanciam.
 Hac ego su-
 ratus Do-
 mino meo
 Henrico vt
 non nocere
 es nec infi-
 diari glo-
 rie eius.
 Sed suffiso-
 apostolice,
 Pontifici-
 que p. titio
 ne e adid
 adduxit, ut
 intramuris
 transgre-
 fer hoaxes
 mihi inde-
 batur sur-
 pare. Quis
 ignorans
 nos excep-
 rit, videlicet
 quia in ma-
 nus vnde
 straxerat
 violens
 morale
 hoc valens
 acceptis &c
 Morn. Myff
 nig p. 256

wounded, with this right hand I swear to
 my Lord Henry the Emperour. But the
 command of the Pope hath brought me to
 this, that laying aside the respect of mine
 Oath, I should usurpe an honour not due
 to me. But what is now come of it? Is that
 hand which hath violated mine Oath, I
 am wounded to death. And so with an
 gush of heart he ended his daies. An
 example so much the rather to be mar-
 ked, that men may see how God bles-
 ses the Popes blessings, and his dispen-
 sations with Oathes, especially, when
 they are giuen to arm'd men to rebelli-
 on against their lawfull Soueraignes.
 4. The equitie of Gods Justice ap-
 peares in that. Prov. 26. 27. Who so dig-
 eth a pit shall fall therein, and bee that
 rokles a stone, it will returne upon him.
 Such was Gods Justice vpon Haman, he
 made a gallowes for his owne necke.
 Hitherto we may referre the iustice of
 God, when God turnes mens beloved
 sinnes into their punishments. Where-
 done was the Lenites Concubines
 finne. Indg. 19.2 and Whordome was
 her

6. The equity of Gods iustice is to be scene in *the time* of his punishments. God oft makes *that time* wherein men haue sinned *the time* of his iudgements. At the time of the Pacific-over did the Iewes crucifie Christ, and at the time of the Pacific-over was Ierusalem taken. Heavy is the calamity that is betallen the Churches beyond the Seas, the time wherein the first blow was given, is not to be forgotten. The first blow was upon the Sabbath, vpon that day was *Prague* lost. What one thing haue all those Churches fayled in more, then in that point of the religious obseruation of that day? That day they neglected to sanctifie by obediace, vpon that day God would be sanctified in his iustice vpon them, and *in the time* would haue them reade one cause of their punishment. Neither is the time wherein God did that late iustice vpon those Popish persons to bee forgotten. It is somewhat that after their Roman accouit, it was vpon their *first of November*, God would let those of that Jesuited

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nishment. *Ier. 19. 13.* And because the Sabbath was profaned *in the gates of Ierusalem*, therefore *in the gates thereof* would God kindle a fire. *Ier. 17. 17.* And remarkable is that, *Ezek. 6. 13.* *T. their slaine men shall bee amongt their Idols round about their altars, and under every bick' Oake,* the place where they did offer sweet savor to all their Idolls. Such was the Justice of God in that late blowe vpon that Popish Company. In the very place where they vised to dishonour God, the hand of God was vpon them, they were slaine, and their carkases crushed in the place of their Massie-worship, the first floore falling into their Massing place, and so they and their Crucifixes, & Images, all dashed together, God doing with them as with the *Egyptians*. *Numb. 33. 4.* Not onely smiting them, but also executing *iudgements upon their gods;* yea, not onely so, but executed them and their gods, in the selfe-same place, where God had been by them so much dishonoured.

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be best able to give God this glory, when we so obserue his administratio[n], that we may bee able not onely to say, The Lord is iust, but the Lord is iust in this, and that particular, when we can say, as *Reuel. 16.5.* not onely *Rigbess art thou O Lord that judgest,* but righteous art thou O Lord that judgest thus. *Thus they sinned, and thus are they punnished.* It is good to obserue all the circumstances of *Gods Justice*, that so not onely the iustice, but the wisdome and equity of *Gods Justice* may bee seene; and this is to trace the Lord by the foote, *Psal. 68.24.* Especially we should bethus wise in personall evills that befall our selues, that by our punishment, and the circumstancies thereof, we might bee led to the consideration of our sinnes, and so might say as *Ado nizeck*; *Was I have done, so hath God reprended me.*

Learne to give God the prayse of his equitie as of his iustice. So doth *David*, *Psal. 7.15.16.17. I will praise the Lord according to his rigbess.*

Tremble

2.

Iesuited brood see how good it was to blow vp Parliament houſes, and happily would haue them learme more loyaltie and religion, then to ſcoffe at our new holyday.

Of this kind was Gods iuſtice vpon one *Leaver*, whorayling on that worthy Marryr and feruant of Christ, Mr. *Latimer*, ſaying, *that bee ſaw that evill fasseured knave Latimer, when bee was baned, & that he had teeth like an horse,* his ſonne the ſame houre, and at the ſametime as neere as could bee gaſte red, wickedly hanged himſelfe. And the ſame was Gods Iuſtice, ceazing vp on *Steven Gardiner*, the ſame day that *Ridley* and *Latimer* were burned.

Since then there is ſuch an equitie in Gods administration of iuſtice, let it be our care and wiſdome to obſerue the ſame. Learme to Coment vpon Gods works of Iuſtice, and to compare mens wayes, & Gods workes together. God is to haue the praise and glory of his Iuſtice vpon others, as well as of his mercy to our ſelues. Now we ſhall then be

c c c c c c c c

Tremble and sinne not. Take heede how, and wherein we sinne, least by our sinnes we teach *God* how to punish vs. Take heede of abusing thy tongue in swearing, rayling, scoffing, least *God* lay some terrible iudgement vpon thy tongue here, or some peculiar torment vpon thy tongue in hell hereafter. Take heede what measure thou measure to others, least thou reach *God* to measure the same to thy selfe. Take heede that thou make not thine house a den of spwing drunkards, least *God* make thine house to spue thee forth. Take heede how thou vise thy wits, thy strength, take heede of sinning in thy Children, or any thing else thou hast, least *God* make the matter of thy sinne, the matter of thy punishment.

FINIS.